These Tracts by Elwall are to be found in Pahemon's
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Mr. Boswell, in his Life of Dr.
Johnson having mentioned
this Enthusiast & his Writings,
occasioned this small Volume
to be Run up, at an Auction
to the extravagant Price of
Eleven Shillings & Sixpence,
for which I thought it

J.B.
1808 -

Mem - I have another Tract also
written by this strange Enthusiast,
entitled "The true and sure way
to remove Hirelings out of the Church
freeing Mankind from the forced
maintenance of Priests." & Theirs

restoring Christianity to its
primitive Purity & Liberty &c &c
By E. Elwall — duo.mo

London.
Printed for the Author, and
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A

DECLARATION

Against all the

KINGS and Temporal Powers under Heaven.

Shewing that they have no Authority over their Subjects in spiritual Things; but that JESUS alone is King in his Church, GOD having made him both *Lord* and *Christ*: And that neither Popes, Prelates, nor Priests, have any thing to do to prescribe Creeds, or make Demands upon Mankind; but that all Religion ought to be free, and neither forced nor hindered.

Also DAGON *fallen before the* ARK *of* GOD; Or the Inventions of Men not able to stand before the First Commandment, *Thou shalt have no other Gods but me.*

The Fourth Edition. By E. ELWALL.

With the Case of the *Seventh Day Sabbath-Keepers*: Setting forth the Unreasonableness of those Laws which lay them liable to Fines and Penalties for keeping the sacred fourth Commandment of JEHOVAH.

Likewise the Vanity and Folly of praying or expecting that any good *Jews* should ever be brought to the pretended Christian Religion, as it is now profess'd by all the establish'd Churches in *Europe*; shewing plainly that Christianity, in its primitive Purity, was quite the reverse to what is called by that Name at this Day. And that if the holy Prophet *Jesus* were now on Earth again, he would abominate and abhor the Principles, Practices, and Flatteries of all those that idolize him as the most high GOD. Isa. xliv. 6. *Besides me there is no* GOD.

Also an Account of the Author's Trial, or Prosecution at *Stafford* Assizes before Judge *Denton*.

LONDON: Printed for the Author, and sold by him against the *Bell-Inn Wood-street*, *T. Cox* at the *Royal-Exchange*; *J. Hazard* against *Stationers-Hall* near *Ludgate*; *J. Noon* in *Cheapside*, and the Booksellers of *London* and *Westminster*, 1741. [Price 1 s.

A Declaration, &c.

FIRST, I declare against you all, for offering to intermeddle or concern yourselves with any of your Subjects, about any Matters that are purely religious, and relate only to their Belief; as praying, honouring, worshipping, and adoring God: And I challenge you all severally, to shew by what Authority you do these Things, and who gave you this Authority; *Is is from Heaven or of Men?* If it be from Heaven, I will give up the Cause to you; but if it be from Men, I expect you shall yield it up, how sweet soever it be, and never claim it nor practise it henceforth for ever.

And now GEORGE, King of *Great Britain* and *Ireland*, I challenge thee out into *James's* Park; name the Day, Hour, and Place, as thou thyself pleasest; but don't bring thy ugly carnal Sword with thee, but only such pure spiritual Weapons as I do promise thee, if well, to bring with me, and that is Scripture and Reason; and no other but these, and these two only. Whether the former be the Words or God or not, I leave every Man to judge; and as to the latter, I believe

every wise and good Man will agree with me, that *the Voice of Reason is the Voice of God*, and therefore most fit and glorious Weapons for us to manage our spiritual Fight and Warfare withal.

If thou fearest to meet such an old-fashion'd Man as I am thyself alone, or rather fearest thy Cause, that it will not bear the Test of Scripture and Reason, then bring two or three, or twenty or thirty, or twenty thousand, or thirty thousand of the Black-Coats along with thee.

Or if thou mistrustest my bringing any carnal Weapons with me, besides the aforementioned ones, then bring as many of thy Red-Coats with thee as will surround the Park, if thou pleasest. But as the Prophets of old have taught me not to fear Men whose Breath is in their Nostrils, and the holy Prophet *Jesus* hath excellently inculcated the same Doctrine, bidding me *not fear them which can kill the Body only, but have no Power to kill the Soul*; but has bid me *fear God: I will tell you*, says he, *whom ye shall fear; fear God, who can kill both Body and Soul; I say unto you fear him.* Now if I should be dispos'd to fear either the Black-Coats or the Red-Coats, I must confess it would be the former much more than the latter; for the latter many of 'em have in some Measure learn'd that good and admirable Doctrine and Precept of that truly honest and religious Man *John the Baptist*, viz. *Do Violence to no Man, and be content with your Wages.*

But

But the former have done quite the reverſe by me, and by many others beſides me? for they have cauſed my Books to be ſeiz'd, which are my Right and my Property, and have caus'd me to be taken out of my Shop, and from my Buſineſs, and led me before Magiſtrates, in order that I might be ſent to Priſon; but the Magiſtrate had more Humanity than they had, and would not commit me to Priſon.

But ſoon afterwards I was ſummon'd to appear at *Stafford* Aſſizes, to take my Trial there; where they had drawn up a large Indictment againſt me, near as big as half a Door; and that worthy Perſon Judge *Denton* was ſo full of Humanity and good Temper, that he gave me leave to plead to the Indictment myſelf, which I did for about three Quarters of an Hour; and after I had made my Defence, and vindicated what I had wrote in my Book to be the plain Truth of God, and founded upon the ſacred firſt Commandment of God, *Thou ſhalt have no other God but me*, (the Juſtices and Jury not liking the Proſecution,) the Judge acquitted me in open Court, and I was deliver'd out of their Hands. Therefore, O King, as thou art accounted one of the greateſt Princes of *Europe*, ſo I think it will not conſiſt with thy Reputation to bring any of the Black-Coats with thee; no, nor if they are white and black, except thou lay thy Commands upon them, and give thy Word of Honour that they ſhall not

hurt me with any carnal Weapons, nor ſo much as injure one Hair of my Head, or of my Beard : For as I have felt ſomething of their rapacious Claws, tearing away my Books from me (which I intitled *A true Teſtimony for God, and for his Sacred Law* ; being an honeſt Defence of the firſt Commandment of God, againſt all the Trinitarians under Heavan, *Thou ſhalt have no other Gods but me*) and hauling me before Magiſtrates and Courts of Judicature, tho' I had injured no Man, but wrote the plain Truth, as I believe, ſo I think the above Preliminary is nothing but reaſonable.

For my bleſſed Lord Jeſus Chriſt hath given me a wiſe Caution, ſaying, *Beware of thoſe which come to you in Sheep's Clothing, but inwardly they are ravening Wolves ; ye ſhall know them by their Fruits : Do Men gather Grapes of Thorns, or Figs of Thiſtles?* So that if I feel the Paw of the Wolf, the Tyger, and Bear, tearing away my Goods from me, or taking me from my Wife, my Children, and Family, I know then aſſuredly that it is not the Foot of the Lamb ; *for he will not hurt nor deſtroy in all his holy Mountain*, but it is evidently the Marks or Paws of ſome rapacious Creature ; ſo that my dear Lord's Rule was, is, and ever will be, the beſt in the World to diſcover them by, *viz. by their Fruits ye ſhall know them.* For as in the Day of Chriſt and in every Age ſince, down to this Time, it has been the darling Practice of Hirelings, to perſecute thoſe that are innocent and ſincere,

ſo

so, where they have Power, what direful inhuman Work is made in most of the Nations round about us, and even here in our own Nation. Many yet living can remember the horrid Persecutions that were done in the *Carolian* and *Jacobian* Days, when so many of the Prisons in *England* were filled with Thousands of Quakers and Baptists, and other Dissenters, who were pious and innocent People, and suffer'd only upon the account of Religion.

Now, O King, consider, I beseech thee, that these persecuting Priests cou'd never have worried the innocent Sheep to such a dreadful Degree, had not the aforementioned Kings usurped an Authority which God never gave them, nor thee, nor any of thy Brother Kings upon the Earth. Indeed you are called Christians, and thou, King, Defender of the Faith, and another the most Christian King, and another the most Catholick, and his Holiness, and his Eminence, and the Right Reverend, and the Reverend, *&c.* but how justly these Titles quadrate with your Practices, if *by your Fruits we must know you*, I leave all honest Men to judge.

But, my Lord and King, for so I own thee in all temporal Things, be pleased to tell me, if thou canst, where Jesus Christ ever gave thee, or any of thy Royal Brethren, Authority to chuse or nominate an Elder, Pastor, Bishop, Overseer, Presbyter, Teacher, *&c.* for me, any more than I have to chuse one for thee,

or

or for any of them, which I readily confess is none at all. For this Matter of Chusing an Elder, Pastor, *&c.* or what Religion I will be of, or in what Manner I worship God, is of a spiritual Nature, and concerns my Faith, my Salvation and future State; and therefore, as neither *George*, King of *Great Britain* and *Ireland*, nor *Lewis* King of *France*, nor *Philip* King of *Spain*, nor any of the rest, can answer for me at the great discriminating Day, when God shall judge the World, by that Man whom he hath ordained, Christ Jesus the Lord, but I must answer for myself, and for all my Deeds done in the Body; so how unreasonable will it be for thee, O King, or for any of thy Royal Brethren, to prescribe Creeds for me, or Prelates, Priests, or Preachers, any more than, as I said before, I should prescribe for any of you.

Have not I a natural Right, which I bring into the World with me, to worship God in that Way, which I am persuaded in my own Heart and Conscience is most agreeable to his Divine Will? and hast thou, O King, or any other Persons upon Earth, any Authority from God, or from Christ, to abridge me of this Liberty; seeing I injure no Man, but live peaceably in the State, and in all temporal Things that concern the Civil Society? *I am subject to every Ordinance of Man for the Lord's sake, from thee, who art King upon the Throne, down to the meanest Constable in the Land, rendering to* Cæsar *the Things that are*

Cæsar's,

Cæsar's, *but unto God the Things that are God's*; and sure it will be most unjustfiable in *Cæsar* to require or desire any more.

But if thou, or thy Brethren, *Nebuchadnezzar* like, should require me to worship any thing which I think is not God, or contrary to my Conscience, whereby I should both displease and disobey God, I trust the great and glorious God of Heaven and Earth, in comparison of whom thou and all thy Brethren are but as Grass-hoppers, will give me Courage enough to answer thee as my dearly beloved Brethren then did, *viz.* O Nebuchadnezzar, *we are not careful to answer thee in this Matter; if it be so, our God whom we serve is able to deliver us from the fiery Furnace, and he will deliver us out of thine Hand, O King. But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the Golden Image which thou hast set up.* O Ananiah, Azariah, *and* Masejah, *blessed is your Memory,* (for those were their *Hebrew* Names; *Shadrach, Meshach,* and *Abednego,* were the Heathenish Names which the King had given them,) *O holy and glorious Trinity, three Persons, but one in Will and Heaven-born Resolution to lay down their Lives to the most dreadful Death that the most wicked King in all the Earth could invent, for the Honour and Glory of the one only living and true God.*

Now, my Royal Friend, tell me, I intreat thee, had not *Nebuchadnezzar* altogether as much Authority, with his Princes

and

and Counſellors, to make this Law in ſpiritual Things as thou haſt, or thy Brothers *Lewis*, *Philip*, the States General, *Charles* of *Germany*, and *Mahmut* of *Turkey*, or any other Kings or States under Heaven, that is, *none at all?* And it is worthy for thee to remark a few Lines in a Letter, which thy late Royal Father, King *George*, wrote in Behalf of ſome perſecuted Brethren of mine in *Poland*, the Rulers of which Country the Spirit of the Lord was departed from, and an evil Spirit, that is, a perſecuting Spirit from the Devil, troubled them; and in order to lay or remove that evil Spirit, the Brave and Royal *George* wrote to his Brother the King of *Poland*.

The Subſtance of this Royal Letter is an honeſt open Teſtimony, from a King, againſt all the Kings under Heaven that violate Liberty: That in all ſpiritual Things, which concern our Faith and Worſhip of God, our Salvation and future State, our Conſciences are not ſubject to any Kings upon Earth, but to God alone, and to none but him; and whatſoever King he be that breaks through this Boundary of Conſcience, he is in Rebellion againſt God, and acts in the downright Spirit of Antichriſt.

For Chriſt expreſly bids us *call no Man Father here on Earth, for one is your Father, even God.* And in another Place he bids us *call no Man Maſter, for one is our Maſter, even Chriſt.*

From

From hence I deduce this natural Infe-
rence, that we are not to take our religious
Sentiments from Men, but from God, that
is, from the Manifestations of God's good
Spirit in our Hearts; a Measure whereof is
given to every Man under Heaven, to profit
withal; so that neither Popes nor Councils,
Prelates nor Priests, Convocations nor As-
semblies of Divines, no, nor Kings nor Par-
liaments, have any Authority in Matters that
are purely religious, to prescribe Creeds, or
Faiths, or Modes of Worship; but Reli-
gion ought to be free, and not forced. Christ
wants not, neither does he ever require any
press'd Men into his Kingdom; but all his
true Followers are Volunteers, and will fol-
low him gladly, freely, willingly: Not for
filthy Lucre, but for the intrinsick Good-
ness and Excellency of his Life and Doctrine,
which make it manifest that he is the Way,
the Truth, and the Life, and that no one
can come to the Father but by him, that is,
by that pure and righteous Doctrine which
God gave him to teach Mankind; and what-
soever People there is on the Earth, whe-
ther they ever heard of Christ or not, yet
if they do those Things which he taught;
whether they know them by natural or re-
veal'd Religion, yet if they bring forth Fruits
of Righteousness in their Lives, subduing
their inordinate Affections, and suppressing
all their unreasonable Lusts and Passions, lov-
ing, serving, and adoring the great Creator

of

of all Things; happy, happy will be the State, for they will certainly hear the joyf Sound of, *Come ye bleſſed of my Father, ye ha been faithful in a few Things, I will make yo Rulers over many Things; enter ye into the Jo of your Lord.*

And now, my great and Royal Friend, te me, I pray thee, what ugly, haughty, proud ill-natur'd Spirit it is that iuduceth you King to deprive your Subjects of their religious Li berties, to ſerve and worſhip God accordin to the Dictates of their own Conſciences; ye oftentimes violating the Laws of God, an breaking through the Ties of Humanity, ſeiz ing, impriſoning, and fining, and ſome o you oftentimes killing your Subjects, purel upon Account of Religion.

I muſt confeſs thou art the freeſt, and th Hands the leaſt dipt into that Hell-Work, o any King that I have heard of in all the Earth, and bleſſed and praiſed be the God of Heaven, that hath opened thine Eyes ſo far; but wha is it that draws you into this fulſome Work? Is it to pleaſe yourſelves, to grieve your Subjects, and cut their Hearts? Or is it not rather (ſpeak truly) to pleaſe your hireling Prieſts? Why, but if it be the latter, as I verily believe it is, yet that will by no means excuſe you, but rather ſhews that you are Prieſt-rid, and want Courage.

Thy great Predeceſſor King *William*, the glorious *William*, when the Prieſts here, join'd by ſome Diſſenters too, ſollicited him to per-

ſecute

ſecute the Socinians, a People that began to ſee a few of thoſe monſtrous Doctrines of Trinity, Tranſubſtantiation, abſolute Election, and Reprobation, infinite Satisfaction, imputed Righteouſneſs, making the moſt high God, the holy One of *Iſrael*, to be a Plurality of Perſons, and making God to have a Couple of Equals, (and ſome more ſuch Jargon as above,) but his generous Soul, that had breathed in a freer Air, gave them this truly Chriſtian and courageous Anſwer, *That he would not do the Prieſts Drudgery.*

Now, if thou wouldſt but endeavour to infuſe that noble Principle into thy Royal Brethren abroad, what Good wouldſt thou do to Mankind? How ſoon then would all their abſurd Doctrines, and that Hell-born Practice of Perſecution and Inquiſition, tumble down to the Ground, and all the vain Inventions of Men that are ſet up inſtead of God's ſacred Commandments, fall as *Dagon* did before the Ark of God?

And, in order to free Mankind from the Burden of Prieſts, give me leave to tell thee, O King, what is the Ground or Cauſe of that murdering unchriſtian Practice of Perſecution, and that is Money, which is the Root of all Evil, and has ever been ſo: The bleſſed Jeſus knew it full well, and therefore bid his Diſciples take heed, and beware of Covetouſneſs; for he regarded that ſacred Law of God, the Tenth Commandment, *Thou ſhalt not covet*, &c.

And when he ſent his Diſciples to preach, he warn'd them not to *take Money with 'em*, but be content with ſuch Things as People freely gave them, and ſet before them; but not to force any one to give them any thing, becauſe the People every where were to judge whether they were true Miniſters of Chriſt, or pretended ones; and if they judged them true Servants of Chriſt, they would always give them ſuch Things as they needed; ſo that when Chriſt asked them, at their Return, *what lacked ye?* They anſwered, *we lacked nothing.* Neither will the true Labourers in Chriſt's Vineyard ever want; for God will move the Heart of one or another to give to them ſuch are are needful, if they be faithful to him, and have the real Honour of God, and Advancement of Chriſt's Kingdom, which is the Good of Mankind, at Heart; then for certain *he will never leave them nor forſake them.*

And whilſt the true Diſciples of Chriſt followed their wiſe Maſter's excellent Rules, they never became Perſecutors, but quite the Reverſe, for they were often perſecuted: But they remember'd their Maſter's Words, and how the Prieſts had perſecuted him to Death, and that *whoſoever would live Godly in this preſent World, muſt ſuffer Perſecution.* So that no ſuch Thing was known, for two or three Ages after Chriſt, as one Chriſtian perſecuting another Chriſtian about Religion, till the Days of thy unhappy Brother *Conſtantine*;

stantine; who taking great fat Benefices, either from the Pagan Priests or others, and giving them to the pretended Christian Priests, the latter soon became so full of Pride, Envy, Hatred, and Malice, one against another, that it was hard to say which of the two was worst; and that meek and lowly, harmless and inoffensive Spirit of the lovely and blessed Jesus, which so much adorn'd the Lives of the Apostles and primitive Disciples, was very rarely to be found.

For, my Royal Friend, thou mayest easily observe how soon, and to what a Height, Pride and Ambition swell'd the Men one against the other, banishing one another, thirsting after high Titles, &c. till at last Popery began to put forth its filthy Head: Whereas the humble Jesus told his Disciples, that *the Kings of the* Gentiles *exercised Authority one over another*, &c. but, said he, *it shall not be so with you; for whosoever will be greatest among you, let him be Servant of all.*

No doubt thou canst easily see what was the Spring of that Monster Persecution, and consequently how to stop it again, that it never may hurt any of thy Subjects more: Thy so doing will render thee most amiable in the Sight of all thy wise and faithful Subjects, who not only profess, but possess the true Christian Principles, who have learnt *to love one another*, and that *whatsoever we would that Men should do to us, to do likewise.*

And now, great King, consider if this be a right Rule, and is founded on the sacred Law and the Prophets, as I believe it is; and as I told thee before, that the Voice of Reason is the Voice of God, and that with those spiritual Weapons only we were to encounter, I now challenge thee, and all thy Princes, thy Nobles, Judges, Counsellors, and Senators, to tell me what Reason you can give why so many Thousands of thy true and faithful Subjects, who sincerely love thee and thy Royal Family in their Hearts; and thou, O King, and all thy Princes and Senators know it in their own Consciences, that they are such, and that their Deeds have made it manifest: I mean all Protestant Dissenters.

Why, I say, are all these debarr'd from serving thee, and from serving their Country, seeing they are Men of Probity, fearing God, and hating Covetousness as much as others, and yet have an undeserved Disgrace and Contempt put upon them, as if they were unworthy to serve their King and Country, except they will fall in with outward Ceremonies and Inventions of Men, in Maters that are of a religious Nature, and do not at all concern the Civil Society and Government?

Is this doing as you would be done by? Is this obeying the precious Rules laid down by both the Prophet *Moses* and the holy Prophet *Jesus*? Is this acting consonant to the eternal Laws of Reason? Or is it not the reverse? *Hearken, O King, I beseech thee, and give Ear,*

O

O ye Princes of the Land, and Senators thereof: If Reason be the Voice of God, be not disobedient, and let not Judah *vex* Ephraim, *neither let* Ephraim *envy* Judah; *and not only so, but let all enjoy equal Privileges, and let not a Tribe be lost or left out in* Israel: I mean the Papists; for I would not have one of thy Subjects exempted from serving thee and their Country, except by Overt-acts of Rebellion or Injustice they forfeit their native Rights, which every Man that is born in the Land ought to enjoy. Is it not *Righteousness that exalteth a Nation?* And is not Sin and Injustice *a Reproach to any People?* And what, I pray you, is greater Injustice, than to admit one particular Sect only to bear Offices under the Government, and all the other Sects to be debarr'd from it, although they should be a third Part of the Nation, and well known to be as honest, sober, religious Men as any in the Nation, and true Friends to their King and Country; and I will appeal to your own Breasts, and to the Witness of your own Consciences, if it be not as I have said.

O ye Rulers of the People, I call Heaven and Earth to witness against you this Day, that you have done Evil in the Sight of God, by your interweaving spiritual Things amongst your temporal Affairs.

Is it not most ridiculous that one Man, who will have his Child sign'd with a Cross upon its Face or Back, and will take Bread and Wine kneeling, shall be admitted or qualified to serve in all Offices, tho' he does not so much

as pretend to any Divine Command for either Crossing or Kneeling; and another Man, finding no divine Precept for either, looks upon the former as a Piece of popish Foppery, or at least as a needless Ceremony, and thinks that Christ was wise enough to institute his own Ordinances, without the vain Inventions of Men; and as he finds that Christ neither commanded crossing nor kneeling, so he thinks it best to follow Christ, and take the Bread and the Wine in a Table-Posture, as he did, *Mark* xiv. 18. *And as they sat and did eat.* Now because this honest Man thus uprightly followeth Christ in this religious Affair according to the best of his Knowledge, and cannot bow down or conform to what he takes to be nothing else but mere Popish human Inventions, he must be debarred from serving his King and Country, and lie under an unjust Reproach or Contempt, as it were, as if not fit to bear Office in his Country.

Hear me, O King, and ye Nobles and Senators of the Land; True Nobility consisteth in noble Actions, not in Titles; and true Patriotism consisteth in equally administring Justice and Judgment in a Land; but this is quite the reverse. I know of no Way that we can recommend ourselves to the Blessing and Favour of God, the Fountain of all Wisdom, Justice, Goodness, and Truth, but by *doing justly, loving Mercy, and walking humbly with God*; but instead of thus doing justly, behold you do unjustly by your

Fellow-

Fellow-Subjects, in doing by them as ye would not they ſhould do to you; for I am ſure you would not be willing they ſhould debar you.

And inſtead of loving Mercy, you love Cruelty and Unrighteouſneſs, not ſuffering your Fellow-Subjects to partake of the Benevolences of their King and Country, (altho' they equally deſerve a Share, except they will proſtitute their Conſciences, and ſin againſt God, by complying with what they think the vain Popiſh Inventions of Men.) But if they will be inſincere, and proſtitute their Conſciences, and lick up Popiſh Relicks, and keep away from the Worſhipping-Places of thoſe that are more conſcientious, and conſequently far better Subjects than themſelves, then they may bear Offices indeed.

But what Officers ſuch are like to make, and how likely to ſerve their King and Country faithfully, who ſerve God unfaithfully, I leave every honeſt virtuous Man under Heaven to judge.

For inſtead of walking *humbly with God*, and truly with him, this is walking *proudly with God*, and falſely with him, and 'tis certainly very abominable in his Sight.

For if any Man thinks he ought to uſe thoſe Ceremonies of Croſſing or Kneeling, he doubtleſs ought to have free Liberty to uſe them; but by Parity of Reaſon, whoſoever thinks he ought not to uſe them, ought to have the like free Liberty to let them

them alone. This is the true Liberty of the Gospel, and these are our native Rights; and why will ye deprive us of them, and debar us from the true and natural religious Liberties of Mankind?

I the rather direct this Part of my Declaration to you Nobles and Senators of the Land, believing you are more culpable in this Matter than my Lord the King: for I am apt to think that sometimes his Bowels yearn, and he is ready to relent over that Part of his Subjects, who he knows loves him in their Hearts as well as any of his other Subjects, and yet have been so long, so very long, hardly, unjustly, and unreasonably used.

And if I may speak the Truth, as I love to let my Mouth be the true Instrument of my Heart, I am ready to think that you Legislators have not done this so much to please yourselves, as to please a Company of Priests and Arch-Priests, and Bigots, when they used to raise the common Cry, *The Church is in Danger*. Have I told the Truth or no? If I have, then now by this Time, I hope, you are come to a bolder, braver, and better Spirit than you were when those false and Popish Cries fill'd your Ears; and that now nothing shall divert you from turning your Minds *to do justly, to love Mercy, and to walk humbly with God*; or, in other Words, to do as the good old Prophet *Moses* taught, *to love the Lord your God with all your Heart,*

and

and with all your Soul, and with all your Strength; Thou shalt not avenge or bear any Grudge against the Chidren of thy People, but thou shalt love thy Neighbour as thyself; I am the Lord, Lev. xix. 18. that is, I am the Lord that have a Right to command you to do so.

I beseech thee, O King, and all ye Nobles and Senators, every one circumcise the Foreskin of your Hearts and be no more stiff-necked; *For the Lord your God is God of Gods, and* Jehovah *of Lords, a great God, a mighty and a terrible, who regardeth not Persons, nor taketh Rewards,* but loveth Justice and Truth; let his Fear come over your Hearts, and regard Equity more than all the Priests and unscriptural unreasonable Ceremonies in the World; administer Justice equally to all the People in the Land.

Then may ye safely put your Trust in God; *for in the Lord* Jehovah *is everlasting Strength,* and he will bless you in your Basket and in your Store, and in all your pious Consultations that are design'd for his Glory, and for the Good, Comfort, and Happiness of all the People from Sea to Sea, and from *Dan* even unto *Beersheba:* That every Soul in the Nation (none excepted) from the Episcoparian even to the Papist, may all fear God, and honour the King, and pay all our Dues to him equally and truly, and not one be excluded from serving him in Faithfulness, in Honesty, in Truth and Uprightness, and with a sincere Heart, allowing Free-

dom,

dom, perfect Freedom, to every Man, ſerve and worſhip God in that Way whi he is perſuaded in his own Conſcience is mo agreeable to his ſacred Will; and may all us ſit under our own Vines and Fig-tree eating the Fruits of our own Hands, no making us afraid, that ſo we may live in Lo and Peace with one another, and then we m affure ourſelves, if we continue ſo to d that the God of Love and Peace will be wi us.

But if ye bear any Grudge againſt t Children of your People, and do not lo your Neighbours as yourſelves, but are pa tial towards them, debarring them of the common Rights and Privileges, either Civ or Religious, this Practice is utterly unlaw ful, and unjuſtifiable in the Sight of God an all good Men: Therefore you will find better, yea, ten Thouſand Times better, live and act in Obedience to the pure an righteous Will of God, not uſurping to your ſelves any Authority which belongs to him nor depriving the People of the religious Li berties and Privileges which belong to them to ſerve God according to their upright Con ſciences, and never injure them in their Civi Liberties on that Account.

But if you will not hear me now, nor re gard my Advice, to turn your Feet to wall in the right Ways of God, to fear him an obey him, when you come to die, you will with ſick Bodies and troubled Hearts, wi

wit

all your Souls you had hearken'd to that created you, and not rejected the ful Admonitions of your ſincere Fellow-ture. For I will tell you the perfect h; I turned my careful Thoughts to w the Mind of God, and to obey him, e made it plain to me, not regarding m it would pleaſe or diſpleaſe, faſhion- or unfaſhionable, nor to heed the vain entions of Men that had corrupted them-es, and departed from the precious Law od, the Ten Commandments; making holy one of *Iſrael* to be a Plurality of ons, bowing down to Images, ſwearing ly by the Peerleſs Name of the moſt God, even in common Diſcourſes, break-his holy Sabbath, rejecting that ſacred enth Day which God bleſſed and ſancti-, and doing as *Jeroboam* did, ſettting up ther Day in its ſtead, which they had de-d out of their own proud evil Hearts; all in flat Contradiction to the four Commandments of God moſt high; and s naturally led them to pay the leſs gard to all the other ſix, though all the n were evidently given for the Good of an.

So the Lord God of Heaven gave me a ar Sight of their Sins; and becauſe I oſe his Ways, and refuſed Mens Ways, walked in the Laws of God, and mind-not the Laws and Inventions of Men in atters of Religion, but grieved at their

Preſump-

Presumption; therefore the Lord shed h Love upon me, and filled my Heart wit Joy, and made me to sing with the Spirit and with Understanding also, and to glorif his everlasting Almighty Name, and to say as his Servants of old did, *for he is good, fo his Mercy endures throughout all Ages, fro Generation to Generation.* Praised, adored and magnified be his Name for evermore and grant, that I may bear my Testimon faithfully for him, and for his sacred Te Commandments to the End of my Life. S if you also will turn your Feet to walk i the Laws of God, and in the most carefu Obedience of his Ten Commandments, y will find that as the Heavens are high abov the Earth, so great is his Mercy toward them that fear him; and that as far as th East is from the West, so far will the Lor remove your Transgressions from you; an that like as a Father pitieth his Children, so the Lord will pity you; for he knoweth your Frame, he remembreth that you are but Dust; for the Mercy of the Lord is from Everlasting to Everlasting, upon them that fear him, and his Righteousness unto Children's Children, to such as keep his Covenant, and to those that remember his Commandments to do them, hearkening to the Voice of his Words; for in his due Time he will shew who is the blessed and only Potentate, the King of Kings, and Lord of Lords, and therefore highly

highly worthy of all your Obedience, who only hath Immortality, dwelling in the Light which no Man can approach unto, whom no Man hath ſeen or can ſee; to whom be Honour and Power everlaſting. *Amen.*

And now, O King, Lords, and Commons, who are our Legiſlators in all temporal Things; in all which I will obey every Ordinance of Man, for the Lord's ſake, from the King on the Throne down to the meaneſt Officer in the Land; and I love and pray for you all: But give me leave to tell you, that in Matters relating to religious Principles, I differ from many of my Fellow-Subjects, and cannot help it; for I am an Unitarian, and believe there is but one God, and no other but He; and I found my Opinion not only on the Religion of Nature, but on the ſacred firſt Commandment of God, *Thou ſhalt have no other Gods but me.* From hence I infer, that God is but one ſingle Perſon or Being: But if many of my Fellow-Subjects believe God is a Quarter of a Dozen of Perſons, or half a Dozen, or a Dozen, they do not injure me at all, neither do I injure them. I am alſo a Sabbath-Keeper, and I believe it my Duty to keep the Seventh Day Sabbath; and I ground my Opinion on the Creation of God in ſix Days, his reſting on, bleſſing, and ſanctifying the Seventh Day, and particularly on the ſacred Fourth Commandment, which expreſly tells us, *the Seventh Day is the Sabbath of the Lord thy*

 God,

God, &c. and especially on the Reason that God himself giveth in the Close of that Command, *viz. For in six Days the Lord made Heaven and Earth, the Sea and all that therein is, and rested the Seventh Day; wherefore the Lord blessed Sabbath-Day, and hallowed it.* But if, as above, my Fellow-Subjects keep the First Day, they do me no Injury, neither do I injure them at all: Yet tell me, O King, Princes and Senators, what Authority had *Constantine*, or Pope *Sylvester* the First to break this sacred Commandment, to change or alter it to the First Day, which God never commanded? Who gave them Authority to impose keeping the Sixth Day on account of Christ's Crucifixion, and the First Day on account of his Resurrection, when neither God nor his Prophets, Christ nor any of his Apostles, commanded it? Was not this the Sin of *Jeroboam?*

And now I humbly intreat that I may come nigh unto you, and lay your Hands upon your Breasts, and in the true Fear of God shew what Authority you have to continue this Change of the Sabbath, or make Laws to forbid Men doing their Work on the Sixth, or on the First Day of the Week; when God Almighty had said, *Six Days shalt thou labour, and do all thy Work, but the Seventh Day is the Sabbath of the Lord thy God*, &c.

Must I not obey God rather than Men, and yet such Laws there are now in Force

this Day, to fine or punish Men that do their honest Work and Labour on the First Day; which is a flat Contradiction to the sacred Fourth Commandment of God, and a manifest Violation of it.

And yet even thou, O King, and all thy Lords and Senators, when ye go to your Steeple Houses, or Places of Worship, you say over, or hire your Priests to say over for you, the Ten Comandments of God; and among them the Fourth, which says, *the Seventh Day is the Sabbath of the Lord*, &c. to which ye pray, and say, *Lord have Mercy upon us, and incline our Hearts to keep this Law.* By which it is evident ye believe it to be the Law of God, or else why do ye pray God to incline your Hearts to keep it? Yet is it not plain that you never intend to keep it? And is not this a notorious downright mocking of God?

I know it is bold and plain-dealing in me to tell you all of it; but I will appeal to God, and to your own Consciences, if it be not true; and therefore I beseech you all to ponder on it, and give Glory to the God of Heaven, and obey his sacred Law. Repeal that unrighteous Law about the First Day, and deliver up to all People their free Liberty to work all the Six Days, and keep the Seventh Day, as God commanded them, and set them an Example; and regard no Popes, nor any of the vain Inventions of Men under Heaven, but *fear God, and keep his Com-*

mandments always ; for this is the whole Du of Man.

Do but repeal that Bill which forces Me to keep the Firſt Day, and leave the Subjec of the Land free, intirely free, to keep whic Day of the Week they are perſuaded in the own Conſciences is the true Sabbath-Day either that which the moſt high God, t Creator of Heaven and Earth, hath com manded, or that which Pope *Sylveſter* a his proud Succeſſors have invented.

And then, O King, Lords, and Commo if you will but make one Reformation fu ther ; and that is, to free the People fro all Manner of Prieſts and Arch-Prieſts, a let no Soul be forced to pay them any thi at all, but what is every Man's own free W to give them ; it being the undoubted man feſt Law of Chriſt, that his true Miniſte ſhould always be content to eat, or to ta ſuch Things as the People gave or ſet befo them ; it being the People's Right, their n tural and Chriſtian Right, not only to ch their own Miniſters, but alſo to judge them by their Fruits, whether they are *Wolv in Sheeps Clothing*, or whether they are gen ine Miniſters of Chriſt, and then to gi them ſuch Things as they need. I ſay, if y will thus free the People of all the Lan and thereby reſtore true primitive Chriſtian ty, I believe in my Heart, Soul and Conſ ence, that the Name of King *George* the S cond and all his Nobles and Senators, wou

ſh

ſhine through all Ages, Nations and Generations of the World; and all the People of the Land, and their Children's Children, would have Cauſe to riſe up and call you bleſſed.

For if you will but heave off the Load, the heavy Load of Prieſts and Arch-Prieſts, from the Shoulders of the People, that they may be free, and not forced to pay any thing to a Prieſt, any more than a Prieſt ſhall be forced to preach to any of them, then you will reſtore the Kingdom of Chriſt to its ancient Baſis, where Chriſt Jeſus himſelf, the great Prophet ſent of God, even the Captain of our Salvation, originally founded it; who, when he ſent his Diſciples to preach to the people, he gave them this generous, glorious, and ever memorable Command; *Freely ye have received, freely give.*

But for Prieſts, hireling Prieſts, to ſeize the People's Goods, and impriſon their Perſons, and peſter them in Law-ſuits, in the moſt inhuman, barbarous and cruel manner, for their unreaſonable and Antichriſtian Demands of Tythes, as was practiſed in the *Charlean* Days upon Thouſands of honeſt Quakers and others, who ſaw the Idleneſs and Voluptuouſneſs of the Prieſts, and could not (without ſinning againſt their Conſciences) feed the greedy Mouth, of ſuch Prieſts, it becometh thee, O King, and thy noble Princes and wiſe Senators, to redreſs the Griev-

ances of thy People, and let the Oppressed go free.

And when thy Subjects are freed from this Antichristian Bondage, the God of Heaven and Earth will raise up Shepherds that will feed his Flocks, *not for filthy Lucre, but of a ready Mind*, that is *freely*: And when the People, *viz.* the Flock perceive that the Shepherds whom they chuse have no Paws nor Claws, *and do not Hurt nor Destroy in all the holy Mountain*, but can evidently see the Foot of the Lamb and Harmlessness of the Dove (for the People, the Flocks, are the true Judges) they will soon cry out to the true Shepherds, *Freely you have given us, and freely we willgive to you of whatsoever you have need*: Take of our Wool, take of our Milk, take even of our Meat; for ye are the true Servants of God, and faithful Ministers of the blessed meek and lowly Jesus, who teach us freely, as he did, the pure and sure Way to everlasting Peace and Happiness. We will not muzzle your Mouths, for ye tread out the Corn of God's Word to us, and break to us the spiritual heavenly Food, we receive the upper Springs and the nether Springs, the precious Wine and Milk from you, *without Money and without Price*: Such Heaven-born Labourers in Christ's Vineyard as ye are, are not only worthy of your Meat, but also of double Honour.

Thus

Thus, mighty Prince, Nobles, and Senators, will be the Language of all Christ's true Sheep; you need not force them in any wise; but if you will, contrary to all Equity, right Reason and Christian Rule, deprive the People of their native religious Rights and Privileges, and impose Swarms of hireling Priests upon them, it is then no Wonder *the Sheep will not hear their Voice; for they know not the Voice of Strangers*, whom perhaps they never saw before, nor heard of in all their Lives; for they know generally that Hirelings come not but for to *destroy and tear their Flock*, as they often do, by horrid Pride, filthy Lucre, and cruel Prosecutions. But if the true Shepherds come, in the free, and not hired but humble Spirit of the great Shepherd, whose own the Sheep are, because they chose him, and therefore *know his Voice, they will follow him, and gladly hearken to his Words.*

We know full well, that our great and good Shepherd, who was the Door, and gave us a Rule to chuse our Shepherds by, which was, *by their Fruits*, never sent us to the Emperor *Tiberius Cæsar*, nor to King *Herod*; but it being a Matter purely of a religious Nature, neither *Cæsar* nor *Herod* had any thing to do with it; for the People were evermore to judge for themselves, agreeable to that excellent Apostolick Rule, *Chuse you seven Men, whom we may appoint*, &c. where you plainly see, that the Choice of Ministers to officiate in religious Congregations, was in the People;

ple; and obſerve what glorious Choice they made; for they choſe among others, *Stephen*, who was the firſt brave and pious Soul that laid down his Life for Chriſtianity againſt perſecuting Prieſts; therefore I know that it appertaineth not unto thee, O *George*, to chuſe a Miniſter for me; no, nor for thee to chuſe a Miniſter to any of thy Subjects; but they ought, according to the Goſpel and Reaſon, always to chuſe for themſelves, and reject them if they ſee juſt Cauſe.

Thou ſeeſt, O King, that I deal plainly with thee, and with all thy Nobles and Senators; I truſt you will not take any thing ill that I have wrôte; for God knoweth that I love you, and will do you all the good I can, but hurt to none: Why then ſhould you hurt me, or ſuffer any Perſons to do me harm?

Perhaps the Prieſts may think I have no great Love to them, but rather quite the reverſe, and the Arch-Prieſts no doubt will join with 'em; but I do aſſure you, that I have no want of Love to any of their Perſons; for I am firmly perſwaded, that if you remove their heavy Weight from off our Shoulders, and leave us all free, intirely free, to our Choice, that then the Prieſts will be ten times better Men, and may ſoon come to taſte ſo much of true and real Chriſtianity, as that they may have Cauſe to bleſs God, that ever they ſaw primitive and pure Chriſtianity reſtored in *England* before any other Nation.

But

But as the Priests are seldom or never the first in a Reformation, so in this glorious One, now greatly desired, it is likely they will be the last; yet whenever that happy Day shall come, I shall not expect to find so much as two Deists, nor one Atheist, in the Kingdom.

And now my Lord, O King, and ye Rulers and Legislators of the Land, consider, I humbly intreat you, how unreasonable it is that I should require or demand Money of Men for my Ministrations in the Gospel, when those Men of whom I demand Money, never heard me preach, nor partook of my Ministrations. Will it be enough for me to tell 'em, that the Doors were open, and they might have come? Or will it be sufficient for me, if that I could tell them the Pope sent me, or my old Friend *William Wake* (called Lord Archbishop of *Canterbury*) sent me? Or if I could tell them that *Cæsar* sent me, what would all this signify to them? For if the Men I demanded Money of, were of the true primitive Stamp, that is, if they were Christians that retained the Gospel Rules, they would tell me that they knew nothing of the Pope, and that their Master Christ Jesus order'd them not *to exercise Authority*, &c. And as to my Friend *William Wake*, (whom I call'd Lord Archbishop of *Canterbury*) they never saw him, nor ever heard their Master give any such Titles; and therefore suppos'd

he

he neither ſent him or me ; and as to *Cæſar*, they would render to him that which belong'd to *Cæſar*, in all temporal Things, *as Cuſtom to whom Cuſtom is due* ; but in all Spirituals, *they muſt render to God the Things that are God's* ; and that *Cæſar*, nor any Legiſlators of this World, had any Thing to do with them, to impoſe Miniſters or Creeds on them, their Maſter's Kingdom *not being of this World*, and therefore could not be ſubject to *Cæſar*. And beſides, they had a Meaſure of God's Spirit given to every one of them, to profit withal ; and that was ſufficient to direct them whom to chuſe, and whom to refuſe ; and that my demanding Money or Tythes of them for Preaching who neither heard me, nor ever choſe me, was a Manifeſtation to them that I was not in the true Chriſtian Spirit, and that I did not follow Chriſt their Maſter, nor obſerve his Command, *viz. Whatſoever ye would that Men ſhould do to you, do likewiſe* : For we have Reaſon to believe, that if any of us ſhould demand Money or Tythes of thee for Preaching, thou wouldſt not give us any at all ; and by Parity of Reaſon, thou oughteſt not to demand of us ; and if thou waſt a true Miniſter of our Maſter, we know thou wouldſt preach freely, *according to the Ability which God giveth*, and not demand any thing of us ; but leave that to us, to give thee ſuch Things as we think thou haſt need of, and we are free to give.

Here

Here they were so close and home upon me, I knew not what to answer; at last I found there was no other Way, but honestly to yield up the Cause; or else fall into the old Popish Way, and tell them of my carnal Weapons; that I had Writs for them, Lawsuits, Distresses; would drive away their Cattle, take away their Pots and Pans, and their very Beds they lay on; put their Bodies in cold Prisons, and there let them lie and die: Upon which they look'd at one another, and said, this is nothing else but what our dear Master foretold us of, and then turned to me and said, the Lord give thee a Sight of thy Darkness, that thou may'st repent, and find Acceptance with God; how little dost thou deserve the Name of a Christian, and how much less of a Minister of Christ: For Tythes belong not to Christians; but when this Law was in Force, were given to the Tribe of *Levi*, to maintain the Poor, the Fatherless, and the Widow, that there might be no Poor in *Israel*; for the Sons of *Aaron* the High-priest, and because the Tribe of *Levi* had no other Inheritance. But now, *as there was a Change of the Priesthood, so there was of Necessity a Change of the Law, viz.* a Change of that Law which required Tythes; that now their High-Priest Christ Jesus being at the Right Hand of God in Heaven, not on Earth, it was utterly unlawful for Christians to pay Tythes; for that would be tacitly to deny that

that Christ was come in the Flesh; and therefore if they must be persecuted by Antichristian Priests, for not paying them Tythes, they hoped their Master would enable them to suffer patiently for his sake, and endure all the Inhumanity they should inflict on them.

Thus mighty Prince, noble Lords, and wise Senators, I have laid before your Face a short plain View of the Unreasonableness of your suffering any one Sect or Denomination of People to tyrannize, oppress, or make Demands of any other Sect of Christians, on account of their pretended Ministrations, which the other receive no Benefit by, nor ever so much as hear them; but what they do give, is freely to their own Ministers, when they judge they have need.

I can pretty easily perceive, that, in this Age and Time, not only King *George* the Second, but our Nobles and Senators (except the Bigots) clearly see the Equity and Righteousness of restoring primitive Liberty in Matters purely religious, and not suffering one Set of Preachers to lord it over others, nor make any Demands upon them whatsoever. You also plainly see that Hell-born Principle of Persecution, how horrid it is, and what Murders and Mischiefs it has done all over the World: Now the Way, the true Way, yea, perhaps the only Way, to cut the Sinews of all Persecution, is, to take away the Money; for that is the evil Root

from

from which it grows, and the righteous Lord and Judge of all the Earth hath given me a Sight of it, and hath drawn me forth to lay the *Axe* to the Root of it: An evil Tree that Priests have raised up, and eaten the curse of Fruits of, more than any other Set of Men in the World.

That Murtherer *Cain* was the first that taught the Hellish Trade, by hating and killing his innocent Brother, merely on a religious Account: *And wherefore hated he him? Because his own Works were evil, and his Brother's righteous*; the one a hypocritical hateful Murderer, the other an honest upright sincere Worshipper.

It is thought by some very wise judicious Men, that the Priests and Arch-priests, of one Sort or another of 'em, do suck out of the Bowels of this Nation no less than seventeen hundred thousand Pounds every Year that passes over our Heads.

Whether it be so, or, as others think, and have said, a great deal more, I leave you to judge; but this I humbly conceive is worthy of your serious Consideration; what Good is done in the Nation for this vast prodigious, almost incredible Sum of Money; or rather indeed, if one may speak freely, what Evil is done by it? Are those that are call'd *Episcoparians* any better Christians or Subjects than those that are call'd *Dissenters*: Nay rather, are not the latter, generally speaking, more sober Men than the former?

And as the *Diſſenters* maintain their own Mi-
niſters freely of themſelves, why may not,
nay, why ought not, *Epiſcoparians* to do the
ſame alſo? Is there any Reaſon that they
ſhould live and prey on the *Diſſenters*, who
are by far the ſmaller Body, any more than
that the *Diſſenters* ſhould live and prey upon
the *Epiſcoparians*? Surely none at all; there-
fore all the Laws in the World can never
make that reaſonable and natural, which is
unreaſonable and unnatural; no more than
they can make a falſe Propoſition a true one.

And now, O King, Lords, and Commons,
I am not unſenſible what childiſh Scoffs, and
vain ſilly Conjectures, ſome ſelf-intereſted Men
put upon this moſt reaſonable and equitable
Propoſal, *viz.* that then we ſhall have no
Churches at all, or at moſt very few.

This Objection is ſo weak, or rather falſe,
that we all know full well, that in the two
or three firſt Ages of Chriſtianity, when they
had no eſtabliſhed Churches, but, on the con-
trary, all the eſtabliſhed Religions of the
World, in a manner, were againſt the Chri-
ſtians, yet they grew, increas'd, and multi-
ply'd abundantly, over three Parts of the
World: All their Miniſters either working
with their own Hands, as the great Apoſtle
of the *Gentiles* himſelf did, and taught others
to do ſo; or, if they could not, liv'd con-
tentedly of the free (not forced) Alms of the
Churches to whom they miniſter'd. The
Truth of what I have ſaid is well known to

honeſt Men who have but peep'd a little to Antiquity, or indeed but look'd into their New Teſtaments with Care and Impartiality.

But, moſt mighty Prince, Nobles, and Senators, you need not be ſcar'd with ſuch boundleſs Surmiſes; that if you take the Money and Tythes away, that then there will be no Churches nor Preaching; for now you have before your Eyes, in this preſent Age in which we live, a very flagrant Instance to the contrary; and that is in a considerable Body of Chriſtians call'd *Quakers*, who are no inconſiderable People; but, in about ſeventy Years Time, have increas'd ſo as to be ſpread all over the Kingdom; and not only this, but alſo *Scotland* and *Ireland*; yea, they ſtretch'd themſelves ſo far, as to reach the *American* Shores. Theſe Chriſtians, generally ſpeaking, are abundantly furniſhed with Miniſters, *without Money, and without Price*; for they ſeldom or hardly ever give any Money for Preaching; or if they ſhould offer it, their Miniſters would not take it, except it be on ſome Emergencies, as Sickneſs, low Circumſtances, or long Voyages to preach the Goſpel, or great Loſſes of Goods and Cattle by perſecuting Prieſts and others; in all which Caſes, and ſeveral others, they readily and chearfully relieve, not only their Miniſters, but all their People; and it is very obſervable, that notwithſtanding they have no Hirelings nor Money-Preachers among

 them

them at all, yet they do as frequently meet and worship God in their Assemblies as any Christians that I know in the Land.

And I verily believe that their Worship is truly as spiritual, and their Minds as intent upon God, and upon Things that are good; and their Ministers Preaching as generally tending to promote and set up the Kingdom of Christ in the Hearts of Men, and to root out and destroy Sin, in all its sinful Appearances, as in any other religious Assemblies in the Nation; and I must needs say, what is well known, that I am well acquainted with all the different Denominations, and hope I can truly, and with a good upright Conscience, say that I have proved all Things, and laid hold on that which I believe is good and well pleasing in the Sight of God; to keep his sacred ten Commandments with Care, fearing God and hating Covetousness, and doing that which is right in his Sight, tho' many times grieving when I come short within myself and praying to God that I may walk more watchfully hereafter.

Now I appeal to thee, O King, and to all you Counsellors of the Land, if this Instance of the *Quakers* be not a Demonstration of the Falseness of such Objections; for these People call'd *Quakers* are a living Testimony of the Truth of what I have wrote, and we need not say where are any such Men? or when they did live? For behold they are all here alive among us this Day. And it is very

y remarkable, that the Forefathers of these Men ſtood firm as a Rock againſt all the furious Perſecutions of Prelates and Prieſts, in the cruel Times of *Charles* the Second; when, as I mention'd before, there were no leſs than four Thouſand of them in one Priſon or another in this Kingdom; ſo that they principally and the honeſt Baptiſts, bore the Brunt and Heat of the Day, and even blunted the Edge of the Perſecution, till their Perſecutors were weary and aſham'd of their Drudgery, and mercileſs Cruelties. See *Sewell's History of the Quakers.*

I am well aſſur'd that this People have made the greateſt Reformation from Popiſh Darkneſs and Superſtition of any others ſince the Days of the Apoſtacy, except in that one Point of the Sabbath; in which the true honeſt Seventh-Day Sabbath-keepers have certainly out-ſtrip'd them; for as Chriſt himſelf tells us, that *the Sabbath was made for Man*, ſo it is doubtleſs the Duty of Man to keep it, for his Good, and to the Glory of his Creator, that bleſſed and ſanctified it, and gave us an eternal and univerſal Reaſon for our Keeping it, in the Cloſe of that ſacred Fourth Commandment, viz. *For in ſix Days the Lord made Heaven and Earth, the Sea and all that therein is, and reſted the Seventh-Day; wherefore the Lord bleſſed the Sabbath-Day, and hallowed it.*

And tho' they may have ſet down ſhort in their Reformation about the Sabbath, and

may have ſtretch'd a little too far in one Point or two, concerning their not defending their Perſons, Houſes, or Nation, *&c.* yet generally all the wiſeſt of them own, that if there be any Sabbath to be kept, 'tis the Seventh-Day Sabbath; and I do believe that if the Choice of the Sabbath was entirely free, and no way forced by human Laws, and that People were at full Liberty to keep that Day which they thought moſt agreeable to the ſacred Law of God, and to follow their upright Conſciences therein, I am firmly perſuaded that the People called *Quakers* would not be the laſt of all the Tribes to bring back the ſacred Sabbath, and ſet it upon its ancient Baſis, the *Seventh-Day*, where the God of Heaven and Earth originally founded it; and tho' the *Papiſts* have ſet up the Firſt Day, and *Mahometans* the Sixth Day, yet I can truly ſay, as my bleſſed Lord did on a like Occaſion, *viz. From the Beginning it was not ſo*; for the great Creator of all Things made *the Seventh Day the Sabbath*; *what therefore God hath joined together, let no Man put aſunder.*

This I am well aſſur'd of, that to keep holy the Sabbath-Day, in Obedience to God, and not to Men, has a natural Tendency in it to draw Mens Minds off the World, and up to God; to leave the World, as it were, for a Day, to contemplate and ſet our Affections on Things above, to fit and qualify the Body and Mind for more pure and ſpiritual Worſhip, admiring his wonderful Works,

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owning and adoring him the most high God, and Framer of all Things; therefore God tells his People, *Ye shall keep my Sabbath, that it may be a Sign between me and the Children of Israel, that I am the Lord that do sanctify you*; and the same Sign it will be to all the Spiritual Children of *Israel* to the End of Time.

Consider, O King, and all ye Nobles and Counsellors of our Land, what Authority has the Pope to command you to keep the first Day of the Week, which God never commanded; and why should you obey this proud Man, even to this Day, rather than God? What Good did he ever do to any of you? What Good did he ever do to thee, O King, or to thy illustrious Ancestors, that thou shouldst still keep up the foppish Days, that such Men as he invented and impos'd upon Mankind, against the Law of God? God Almighty tells us, *They that honour me I will honour; but they that despise me shall be lightly esteemed.* Good old *Moses* he was a prime Magistrate, as thou art, and he honoured God, and he directed Men to obey God, and honour him; he cries out, *Did ever People hear the Voice of God, speaking out of the midst of the Fire as thou didst, &c? Unto thee it was shewed, that thou mightest know that the Lord he is God, there is none else besides him*; he knew of no Trinity, no Plurality of Persons; *but he is God, there is none else besides him: Out of Heaven he made thee to hear his Voice that he might instruct thee*; and

upon

upon Earth he made thee to ſee his great Fire, and thou heardſt his Words out of the midſt of the Fire. Thus glorioufly was the ſacred Ten Commandmeuts delivered, and among the reſt the Fourth; I will appeal to thee, O King, and all your Princes and Senators, is it not ten thouſad Times better and fitter for you all to obey God, the Fountain of all Good, and his divine Laws thoſe ſacred Ten Commandments, than to regard the Pope, or any of his vain unſcriptural human Inventions?

Let the plain honeſt Queſtion be put in the Secret of our Hearts, but in the open and naked Sight of him with whom you have to do, whether you will obey God or Man, Chriſt or the Pope, the Ten Commandments of God, or the Traditions and vain Inventions of Men; and let thy Royal Heart, and thy noble and contrite Spirits of all you Lords and Senators of our Land, make diligent Search, and anſwer it in the true Fear of God; and as the Grace of God hath appeared unto you, and to all Men, teaching them and you to deny all Ungodlineſs and ſinful Luſts, and to live ſoberly and righteouſly in this preſent World, ſo let the Love of God ſpring up in your Hearts, and demonſtrate your Love to him, by obeying his Voice, and doing the Things that he hath commanded; and do not mock God any longer.

Heave the Pope quite off your Shoulders, and all his Inventions of red Letter Days, *Chriſtmas-Day*, and *Candlemaſs-Day*, *Crucifixion-*

Day, and *Resurrection-Day*, and *Ascension-Day*, *Andrew's-Day*, and *Anthony's-Day*, and all the whole Catalogue of Saints-Days, not one of which God ever commanded; take all the Popish Rubbish of every kind, throw it upon the *Thames*, send it to *Tyber*, and say, *from* Rome *ye came, and to* Rome *we send you again.*

Good old *Moses*, who was faithful in all the House of God, he never set up a Day for *Abel* nor *Enoch*, nor for *Noah*, no, nor for *Abraham*, *Isaac*, or *Jacob*, because God had not commanded it; neither did the holy Prophet *Jesus*, (the Prophet like unto *Moses*,) nor any of his Apostles, because God had not commanded them.

But when a certain Ruler came to Christ, with this momentous Question, worthy of every Ruler in the whole World to ask, *viz. Good Master, what shall I do to inherit eternal Life?* It is worthy of all your Observation, that after Christ had set him right in the true Unitarian Principle, and corrected him, saying, *Why callest thou me good; there is none (essentially) good but one, that is God.* Then in answer to the Ruler's noble Question, Christ gives this glorious Precept; *If thou wouldst enter into Life, keep the Commandments of God.* Christ does not bid him observe the Traditions and idle silly Inventions of Men, but bids him *keep the Commandments.*

Now therefore, O King, hearken to my Words, I beseech thee, and don't take any Thing amiss that I have wrote unto thee; for

for I ſincerely love thee, and ſuffered for the ſake of thy Royal Family, during the Time of the rebellious Mobs in *Staffordſhire*; where they often, yea, very often, threaten'd to kill me; and once came about threeſcore of 'em before my Houſe, bidding, damn their Blood, and ſink their Spirits, if they did not pull down my Houſe before they ſlept, and my Wife was then ſo big with Child, ſhe did not know that ſhe had an Hour to go of her Time; yet thoſe inhuman Wretches continued roaring, *Down with the Houſe*, a long time, till at laſt, by the Intreaties of ſome Neighbours, and throwing ſome Money to 'em out at the Windows, they march'd away to ſpend the Money; but before they went, ſome of 'em to ſpite me and my Wife, kneeled down on the Step of my Door, and drank the Pretender's Health, by the Name of King *James* the Third.

Now all this Hatred they bore to me, was not for any Harm I ever did to any of them; for I have relieved ſome of 'em ſeveral Times both before and ſince; but it was for the firm Affection which they knew I bore to thy Royal Father, to thee, and thy Royal Family, and becauſe I had at the Coffee-houſe or Town Meetings, defended the Right our Nation had to ſettle the Succeſſion of the Crown in thy illuſtrious Family; and if thou, O King, wilt do juſtly and righteouſly by all thy People impartially, and fear that God who gave thee thy Breath, and in whoſe Hand

thy

thy Life is, and wilt love God with all thy Heart and Soul, and keep his sacred Ten Commandments faithfully, *and call the Sabbath a Delight, the holy of the Lord, honourable, and shalt honour him*, (not the Pope, nor the Inventions of Prelates or Priests) *not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words*, about carnal worldly Things, but turning thy Mind up to God on his Holy-Day, (not the Pope's Day,) *Then shall thou delight thyself in the Lord*, which thou wilt find to surpass worldly Pleasures as far as the Sun excels the Moon, and will take away the Terror of Death from thee; and instead thereof, will give thee a well-grounded Hope that thou belong'st to God, and to an eternal Felicity; and he will cause thee to ride upon the high Places of the Earth, and with thy Trust in God, thou need'st not fear all thy Enemies under Heaven.

And if thy Nobles, thy Counsellors, thy Senators, and Judges, will join with thee in this Heaven-born Work of Reformation, freeing the People from the heavy Loads of Priests and Arch-Priests, from Tythes and all manner of Payments relating to Priests; so that whatever we give them, it may be freely of our own Accord, and not forced by any Means whatever; but that all the Subjects of the Land may have perfect Liberty to worship God in that Way which they think is most agreeable to his divine Will, in all spiritual Things; none making us afraid; *that* Judah

may

may not vex Ephraim, *nor* Ephraim *envy* Judah; not lording it one over the other, but living in Love and Peace; not demanding Money on account of any spiritual Ministrations, but being content with such Things as the People they minister to think fit to give unto them, according to the pure and precious Rules of Christ and his Apostles, and the excellent Examples of primitive Christianity: I say, if you will join Heart and Hand in this Heaven-born Work, you will attract the Eyes of all *Europe* upon you, and give a Gospel Example to all the World to do so too. Fear not, the eternal God will be your Refuge, and his everlasting Arms will support you; the wise Men of all your neighbouring Nations will say of us, as good old *Moses* did in his Swan-like Song, *Happy art thou, O* Israel; *who is like unto thee, O People, saved by the Lord!*

DAGON

Fallen before the

ARK of GOD:

OR, THE

Inventions of Men not able to ſtand before the Firſt Commandment, *Thou ſhalt have no other Gods but me.*

THIS Sacred Commandment was ſpoke by God himſelf, and not only ſo, but it was wrote by the Finger of God; therefore all thoſe that love him with all their Heart, and Soul, and Strength, ought to believe and obey this Law.

Now let all Men that fear God, take particular Notice, that the very laſt Word of this glorious Law, (*viz.* ME) is a certain Confutation of thoſe who make the moſt high God to be a Plurality of Perſons: For the Word ME doth utterly exclude any other Perſon from being God, but this one ſingle ME; and cannot admit of two, nor three, nor four. And to confirm this as an eternal Principle to all Mankind, God ſpoke by the Mouth of his Prophet *Moſes*, *Deut.* xxxii. 29. *See now that I, even I am He, and there is no God with* ME. Let no Man violate the plain, open, clear Senſe of his Words, for, *no other Gods but* Me, doth evidently exclude any other Perſon but *He*.

Our Saviour Jeſus Chriſt bears the ſame Teſtimony; for when one asked him, *which was the firſt or great Commandment of all*, he made the very ſame Comment upon it, as good old faithful *Moſes* had done before, *viz. Hear, O Iſrael, the Lord thy God is one Lord*, Mark xii. 29, and 32. *and the Scribe ſaid unto him, well Maſter,*

thou

thou haſt ſaid the Truth: For there is one God, and there is none other but He.

From hence I draw this natural Inference; That as there is but one God, and there is none other but *He*;

Then whoſoever affirmeth this *One God*, to be any more Perſons than that one *He*, are utterly falſe and not true; and do flatly contradict the plain Teſtimony of *Jeſus Chriſt*.

Now the eternal Law which was put into the Ark of God, is this, *Thou ſhalt have no other Gods but Me*; yet the Inventions of Men ſet up *Dagon*; but he fell before the Ark: Then they ſet him up in his Place again, but in the Morning, *behold*, DAGON *was fallen upon his Face to the Ground, before the Ark of God*, and ſuch will be the End of all human Inventions.

Now the Words of the God of Truth, in the Fourth *Commandment*, are theſe, *the Seventh Day is the Sabbath of the Lord thy God*; yet the Inventions of Men ſet up the Sixth Day for the Sabbath, and others ſet up the Firſt Day for the Sabbath. Almoſt all the vaſt Empires of the World, that are under the *Turks*, *Perſians*, *Mogul*, and many other Nations, ſet up the Sixth Day for the Sabbath; and almoſt all the Nations who are, or have been, under the Pope, and his Inventions, ſet up the Firſt Day for the Sabbath: All in Contradiction to the ſacred Law of God, who plainly tells us, with his own Mouth, *the Seventh Day is the Sabbath.*

And that we might never forget it, nor plead Ignorance of it, he was graciouſly pleaſed to write it with his own Finger upon Tables of Stone, and cauſed it to be put into the Ark of God, where no Ceremonial Law ever came, but only that ſacred Law of the Ten Commandments, which Chriſt tells us, *It is eaſier for Heaven and Earth to paſs, than one Tittle of the Law to fail*, Luke xvi. 27. and tells us, *Mat.* v. 17. *that he came not to deſtroy it, but to fulfil*, that is, to do it.

In ſhort, how can it chuſe but affect the Heart of a pious Man, to ſee Men prefer their vain Inventions in Religion, before the ſacred Commandments of God Almighty?

How often has my Soul been deeply concerned with Sorrow, when I conſider how many Perſons go to the

Steeple-

Steeple-Houses, and there hear their Priest say over the Fourth Commandment, *viz. Remember the Sabbath-Day to keep it holy; Six Days shalt thou labour and do all thy Work, but the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt do no Manner of Work*, &c, and then the People pray, and say, *Lord, have Mercy upon us, and incline our Hearts to keep this Law:* By which it is evident, they own it to be the Law of God; or else, Why do they pray him to incline their Hearts to keep it? And yet, at the same Time, there is nothing more certain, than that they never intend to keep it, or obey it.

Several wise, good Men, have conversed with me on this lamentable Subject, and prayed for a Reformation; and, indeed, I do not write this to offend or affront any Man, but rather, that they may lay it to Heart, and duly consider, with Fear and Dread, whether God be not mocked, and whether wicked Men be not hardened and emboldened, by the Breach of that sacred Law, to break others also.

For it is good to observe the Words of the Apostle *James*, viz. *Whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all: For he that said, do not commit Adultery, said also, do not kill. Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law*, James ii. 10, 11.

Now, the same may be said of any other of the *Ten Commandments*; the Fourth and the Fifth, as well as the Sixth and the Seventh. But the Generality of Men had rather take their Religion out of an *Almanack*, than out of God's *Holy Law:* For Millions of Men will keep the *Red Letter Days*, which the Pope, or human Inventions have set up; but the sacred *Seventh Day Sabbath*, which God himself hath commanded, they will not keep, nor take any Manner of Regard thereto.

Just in the same Manner they do by the Second *Commandment*, where God saith, *Thou shalt not make to thyself any Graven Image, nor the Likeness of any Thing that is in Heaven above, nor in the Earth beneath. Thou shalt not bow down to them*, &c. But the Inventions of *Popes, Prelates*, and *Priests*, have made Thousands of Graven

Images; and not only bow down to them, but kiss them. And as to the Breach of the Third *Commandment*, it is now become so epidemical, and universally diregarded, that a pious Soul may truly say with a Prophet of Old, *Isaiah* xxiv. 5. *The Earth is defiled under the Inhabitants thereof, because they have transgressed the Laws, changed the Ordinance, broken the everlasting Covenant, and because of swearing, the* Land *mourneth. Wherefore, saith the Lord, for as much as this People draw near with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their Fear towards me is taught by the Precepts of Men: Therefore behold, I will proceed to do a marvellous Work amongst this People, even a marvellous Work and a Wonder: For the Wisdom of their Wise Men shall perish, and the Understanding of their prudent Men shall be hid. Woe unto them that seek deep to hide their Counsel from the Lord, and their Works are in the Dark: They say, who seeth us? and who knoweth us? Surely your turning Things up-side down, shall be esteemed as the Potter's Clay: For shall the Work say of him that made it, He made me not? Or shall the Thing framed say, of him that framed it, He had no Understanding?* Isaiah xxix. 13, 14, 15, 16.

Let all good People take particular Notice, how God is displeased with all them, whose Fear towards him is taught by the Precepts of Men: That is, as our Lord words it, *All such as teach for Doctrines, the Commandments of Men.*

But all those honest pious Souls, who love the living God, they will have their Eyes up to the most High, and to his Prophets, and to Christ and his Apostles, to seek for a divine Command, in all Things that concern their Faith and Salvation, their Worship, or whatever relates to their future State: And as to any Inventions of Men, in Matters of Religion, whether Kings or Popes, Prelates or Priests, of any Sort, have nothing to do with them, nor any of the *Creed-makers.*

But in all Things that are of a Temporal Nature, and do concern our Civil State, and worldly political Government, besure to be *subject to every Ordinance of Man for the Lord's Sake*; and faithfully obey every Magistrate,

ſtrate, from the King upon the Throne, down to the meaneſt Conſtable in the Land.

But in all ſpiritual Things, take our dear Lord's Advice, and *call no Man Father here upon Earth, for One is your Father, even God; and call no Man Maſter, for One is your Maſter, even Chriſt*; and always remember, *that his Kingdom is not of this World.*

And if ever People will but lay aſide the Traditions of Men, believe and obey the ſacred Commandments of God, and prefer the Words of Chriſt and his Apoſtles, before the Words of Popes and Councils; they will ſoon perceive the Abſurdity of the *Trinitarian* Doctrine, as well as they have ſeen that of *Tranſubſtantiation*; and that the former is no better to be defended than the latter, but are both alike Irrational, Unſcriptural, and Unnatural, that is utterly contrary to all good Senſe and Reaſon.

For is it not altogether as ridiculous to ſay, *One God is three or four Perſons*, as to ſay, *The Bread and Wine is the Fleſh and Blood of Chriſt?* Nay, would Men but ſpeak out the Truth honeſtly, Is it not as groſs an Abſurdity to ſay, *the one God of Heaven and Earth is three or four Perſons*, as to ſay, *the one King of* Great Britain *and* Ireland, *is three or four Perſons?* Is not the former altogether as falſe as the latter?

O living Lord, I humbly beſeech thee, open the Eyes of my dear Countrymen in particular, and all Mankind in general, that they may ſee, and abhor the *Whore*, the Mother of Harlots, and all her Abominations and Inventions that are in the Earth! For theſe are ſome of the Cups of the Wine of her Fornication, which ſhe hath heretofore, and doth ſtill impoſe upon us, and many of our Neighbouring Nations; whom ſhe hath made drunk with her Fornications and all falſe Doctrines.

O Lord God Almighty, true and righteous are thy Judgments! haſten the Time, I pray thee, when thou wilt magnify thy Law, and make it honourable; when the Kings of the Earth ſhall hate the *Whore*, and loath her abominable Inventions, and all her filthy Fornications.

O that thy People may come out of the Myſtery of *Babylon*, that they be not Partakers of her Sins, and that they receive not of her Plagues; for her Sins have reached unto Heaven, and God will remember her Iniquities.

Upon thee, O filthy *Rome*, I charge all theſe horrid Inventions, of breaking the firſt Table of the Ten Commandmants; of making the moſt high God, *the only One of* Iſrael, to be a Plurality of Perſons, contrary to the *Firſt Commandment*; of making *Graven Images*, and *bowing down to them*, contrary to the *ſecond Commandment*; of *taking God's ſacred Name in vain*, in a great many of thy Oaths and ridiculous outward Formalities, contrary to the *Third Commandment*.

Of changing the *Holy Sabbath*, from the *Seventh Day* (which God reſted on, bleſſed and ſanctified for holy Uſe) to the *Firſt Day*, which was one of God's working Days, and for-ever ought to be one of Man's working Days. Thus haſt thou changed the Ordinances of God, and broken the everlaſting Covenant, directly contrary to the four Firſt ſacred Commandments of God.

Beſides all thy notorious odious Inventions of *Red Letter Saints Days*, and all thy *Holy-Days*; not one of which God ever commanded, I challenge thee, O *Rome*, and all thy Adherents, both Papiſts and Proteſtants, to ſhew me a Precept from God, or from any of his Prophets, or from Chriſt the great Prophet, or from any of his Apoſtles, for keeping any one of thy *Red Letter Saints Days*: Either Chriſt's *Birth-Day*, or his *Crucifixion-Day*, or his *Reſurrection-Day*, or his *Aſcenſion-Day*, or any of thy numerous Catalogue of *Saints Days*, and others; which if we ſhould keep but half of them, we ſhould be worſe than *Infidels*, in not providing for our Families, nor paying our juſt Debts; ſo that inſtead of our being Saints ourſelves, we ſhould be unjuſt wicked Sinners, and diſpleaſe God. Alſo thy praying unto the *Saints*, and to *Mary* the Mother of Chriſt, O thou ungodly *Rome*, ſtir up thyſelf, and anſwer me: Thou that haſt ſlain ſo many faithful Followers of the Lamb, tell me where any of God's Servants, and People of old, did ever pray to *Abel*, or to *Enoch*, or to *Noah*, or to *Abraham*, *Iſaac*, or

or *Jacob*, or to God's faithful Servant *Moses*, or any of the *Prophets?* Did ever any one of God's own peculiar People pray to any one of them? Did they ever keep a Saints-Day, or any one of these?

Now hadst thou not a *Whore*'s Forehead, thou wouldst blush; for thou knowest in thy own Conscience, they never prayed unto, nor kept a Day, for any of these holy Men, because God Almighty had not commanded it.

But if any of *Rome*'s Followers, or pretended Protestants, should say unto me, *Friend* Elwall, *why dost thou transgress the Tradition of the Elders; for thou openest thy Shop, and dost all thy Work on First-Days and Saints-Days, and on all the Red-Letter Days; and on Crucifixion-Day, Resurrection-Day, aud Ascension-Day*; I will answer them in the Words of my dear Lord, *Matt.* xv. 3. *Why do you also transgress the Commandment of God by your Tradition?* For God commanded, saying, *Remember the Sabbath-Day to keep it holy; Six Days shalt thou labour, and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God, in it thou shalt do no manner of Work.* But ye say, *whosoever worketh upon it, he shall be free.*

Thus *have ye made the Commandment of God of none Effect by your Tradition; but in vain do you worship me, teaching for Doctrines the Commandments of Men*, Matth. xv. 9.

Here it is certain every truly religious Soul may see, that our dear Lord Jesus Christ would not have his own Disciples and Followers to regard the *Commandments of Men* in all Matters of Religion, nor any of their vain Traditions; but he bid them *keep the Commandments of God.*

For when one came to Christ, and said, *Good Master, what good Thing shall I do that I may have eternal Life?* And he said unto him, *If thou wilt enter into Life, keep the Commandments*, Matth. xix. 17.

But here I intreat all Mankind to take particular notice, that Christ rebukes this young Man for calling him good, saying, *Why callest thou me good? There is none good, but one, that is God:* Now these Words of Christ are

are a Demonstration that he is not God; for he to whom the Title of Good doth not absolutely belong, cannot be God most high; but by our Lord's own Words, this Title belongs not to him, but only essentially to God the Father, therefore he is *God alone, and no other God but He.*

I fear Religion will never come to its primitive Purity, till filthy Lucre be laid aside, and a free Ministry set up; then will all Priestcraft and pious Fraud vanish away. When Men shall preach with a single Eye, and a pure Desire to advance the Kingdom of Christ and to bring their Fellow-Creatures into it, and freely give those spirititual Things, they freely receiv'd, without Money, and without Price: Then it will be truly said, *Babylon is fallen, is fallen!* and all the foppish Inventions of *Popes* and *Councils*, *Prelates* and *Priests*, of all Sorts, with all their absurd Doctrines, and cruel Persecutions, will all tumble down to the Ground, and fall like a Millstone into the Sea.

What greater Absurdity can there be in the World, than to say, *That the most high God, the first Cause or prime Being of all Things, is a Duality, Trinity, or Quaternity of Persons*, when both natural and revealed Religion tells us, *There is but one God, and there is no other but He*, Mark xii. 32. And is it not a human Invention to say, as the Assembly's Catechism, viz. "*That* "*there are three Persons in the Godhead*; and that they "are *equal in Power and Glory:*" Whereas Christ tells us, *That his Father is greater than he.*

And the Prophet *Isaiah* tells us, *That God hath no Equal:* And holy *Paul* tells us, *There is but one God*, and tells us who that one God is, viz. *the Father*, 1 Cor. viii. 6. Now whether we are to believe this fallacious *Catechism*, or *Jesus Christ*, *Isaiah*, and *Paul*, I will leave all honest Men to judge.

And indeed, it has created Pity in my Breast, and several pious judicious Men have lamented with me, that poor innocent Children are taught such irrational unscriptural Doctrines, which contradict God and his Prophets, Christ and his Apostles; For God said, *Thou shalt have no other Gods but me:* And Christ said,

said, *His Father was the only true God:* And *Moses* said, *Hear, O* Israel, *the Lord thy God is one Lord:* And *Paul* said, *There is no other God but one,* 1 Cor. viii. 5.

The Scripture tells us, That Christ was a Prophet, *mighty in Deed and in Word, before God and all the People,* Luke xxiv. 19. Even as God had promised by his Servant *Moses,* who told us, viz. *A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me.*

Now he that was a Prophet, could not be God himself: It is a Contradiction in the Nature of Things to suppose it; for the *Israelites* might as well say *Moses* was God, which not one *Israelite* did ever yet affirm, though he was so favoured of God, and beloved by all good Men that it is said, *There arose not such a Prophet in* Israel, *whom the Lord knew Face to Face;* and by whom God wrought such wonderful Miracles, as was never done before nor since, as *the Dividing the Sea,* &c. And as both the Scriptures of the Old and New Testament do affirm, *That Christ was a Prophet like unto* Moses, *and mighty in Deed and in Word;* therefore he was not God. And were we not bewitched with *Popish* human Inventions, we should think it the most preposterous Notion in the World, to say, That he who was a Prophet, and he who was God's Servant, whom God upheld, and whom God anointed; and he whom God sent, and he who could do nothing of himself; and he who said, *His Father was greater than he;* and he whom God raised from the Dead; and he who had no Power nor Authority but what he had received of God, and he whom God had advanced to be a Prince and Saviour; and he whom God had made both Lord and Christ, even the Man Christ Jesus, whom God hath committed all Judgment unto, and commissioned him to judge the World; and he whom God hath received up into Glory, where God hath admitted him to sit, or stand, at his Right Hand; and he who is our eternal High-Priest; and he who continually maketh Intercession for us unto God, is God himself.

I say, would not this Assertion be the Master-piece of all the Absurdities that ever were invented by Mankind?

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The good God of Heaven and Earth, open the Eyes of all honeſt Men yet more and more, that they may ſee the Truths of God from his own ſacred Words, and never more ſuffer *Popes*, *Prelates*, or *Prieſts*, to lord it over their Faith; but always take our dear Lord's Advice, and *call no Man Father here on Earth, for One is your Father, even God*; and *call no Man Maſter here upon Earth, for One is your Maſter, even Chriſt.* And then from his wiſe Words draw this natural Inference; never to take your religious Principles from Men, but always from God and his Prophets, Chriſt and his Apoſtles.

For if ye be holy Men, ye will be all taught of God; if ye turn the Eye of your Mind up unto him, and ſay within your Hearts, *Lord, what is thy Mind and thy Will? make me to know it, and I will do it.*

Then that good God who ſees the inward Deſires of your Souls, and how ye thirſt after him, he who is ſo full of Tenderneſs and Love, that he will come, and with his good Spirit, make his Abode with you: Therefore be ſure to remember the Words of our dear Lord: *If* (ſays he) *ye keep my Commandments, ye ſhall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love.*

Chriſt told us thus; *If thou wilt enter into Life, keep the Commandments of God:* By which we know he means the Ten Commandments; becauſe we find he expreſly mentions, and nobly illuſtrates upon ſeveral of them. And in *John* xvii. 3. Chriſt tells us, *that his Father is the only true God.*

Now, if we believe Chriſt, then it is certain, no other Perſon is the true God but his Father only.

And as our dear Lord Jeſus was always ſo careful to give the Glory to his God and heavenly Father, let us as true Followers of him, give the Glory to the peerleſs God, who has no Equal, neither is there any God like him: For he alone has Life in himſelf, without receiving it from any other: And he alone is independent, and can do all Things of himſelf; and he alone is Self-exiſtent, and does not derive his Original or his Power from any one; but is the only infinite King, eternal, immortal, inviſible, the only wiſe God.

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He is the God of the *Patriarchs*, and of the *Prophets*, and he is not only the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*, but he is also the God and Father of our Lord Jesus Christ, who openly declares, *That he derives and receives all his Power, both in Heaven and Earth, from God; and that he of his own self can do nothing*; and that, in the End, *he must deliver up the Kingdom to God, even the Father:* And *that the Son himself must be subject to him that put all Things under him, that God may be all in all.* 1 Cor. xv. 24 to 29.

If any honest pious Man will read the above five Verses, he will evidently see the Truth of what I have asserted: That as it was God the Father who gave the Power into Christ's Hands; so in the End, Christ will surrender that Power to God, in Testimony of his having done all in Obedience to him, and that *God may be all in all.*

So that as *Dagon* fell before the *Ark of God*, so will it be found in the End, that all the absurd Inventions of Men, will not be able to stand against the sacred and true Commandment of God:

Thou shalt have no other Gods but Me.

And now, O Lord God Almighty, I humbly beseech thee, for the Sake of Jesus Christ, to dispose the Heart of every sincere Man and Woman, that reads this Testimony, to love thee and thy sacred Law, that it may be better to them than Thousands of Gold and Silver; and that the Law of thy Mouth (who art the Fountain of all Goodness and Truth) may be preferred before all the vain absurd Inventions of Men.

O thou pure and perfect Being, thou only living and true God, who gavest me my Breath, and art free to take it again, when, and where, and how thou pleasest, I pray thee, take away the Fear of Man from my Heart, *who can only kill my Body.* And let me learn of thy Son Jesus Christ, to fear thee the God of all Flesh, *who alone canst kill both Body and Soul.*

Thou tender, loving, and powerful God, who preservedst *Daniel*, and all thy faithful Servants, in every

Age

Age of the World, help Lord, and ſtrengthen thy poor Worm, that I may ſtill bear my true Teſtimony for thee, and for thy ſacred Law, faithfully, to the End of my Life!

May I not truly cry out, as the Prophet of Old did? *Ezekiel* xxii. 26. *Her Prieſts have violated my Law, and have prophaned my holy Things; They have put no Difference between the Holy and Prophane, neither have they ſhewed Difference between the Unclean and the Clean, and have hid their Eyes from my Sabbaths, and I am prophaned among them.*

It is Time for thee, Lord, to work, for they have made void thy Law, Pſalm cxix. 126.

THE

CASE of the Seventh-Day Sabbath-Keepers consider'd;

As it is intended to be laid before the PARLIAMENT.

IT is doubtless the Duty of every rational Creature upon Earth to worship God, and to give Thanks and Praises to him that created all Things, and gave us our Being, and endowed us with such excellent Faculties as render us capable of serving him.

And as it is naturally necessary, that some Time must be set apart for his Service and our own good, to pray unto him for such Things as we daily need, and to give him Thanks for all surh Things as we receive; so it is most reasonable that God Almighty, whose Prerogative-Royal it is, should nominate the Time.

And as he has been so good to do it, by ceasing from all his Work of Creation on the Seventh-Day; by Blessing and Sanctifying it, that is, setting it apart for holy Use, from the Beginning of the World; and not only so, but also commanding us, in the most solemn and express manner, *To keep it Holy*; there-

fore we think ourselves bound in Conscience to obey God, and keep it holy to him.

And we think that no Men upon Earth have any Authority to destroy this *Law of God*, or make it void, by surrogating or setting up any other Day instead thereof which God never commanded. And as we are firmly persuaded, upon the eternal Law of Reason, that we can no way honour God more than by obeying him, and doing the Things that he hath commanded us; so we, who are *Sabbath-Keepers*, think it a grievous Hardship and utterly unreasonable, to be debarr'd by human Laws, from working at our honest Vocations on the First Day of the Week; when God has so expresly commanded, *Six Days shalt thou labour, and do all thy Work, but the Seventh-Day is the Sabbath of the Lord thy God.*

We therefore are not without Hopes, that every sincere, wise, honest-hearted Man and Woman in the Nation, of all Ranks and Degrees, who has a just and true Regard to the Glory of God, and the Honour of his sacred Law, and a tender Respect to the Consciences and Religious Liberties of Mankind, will be far from opposing us herein; but be rather freely willing, that we should enjoy our Native Rights and Religious Liberties, to keep the *Sabbath*, as *God hath commanded*, not making us afraid: And this our most reasonable Request is intended to be laid before the Parliament, in order to obtain Leave, that a Bill may be brought in and pass in our Fa-

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vour; that all ſuch in our Nation as are *Seventh-Day Sabbath-Keepers*, may be exempted from all Fines or Penalties, for working at our honeſt Vocations on the Firſt Day: It being a very great Injury to our Families to keep two Days in one Week, contrary to the ſacred Law of God.

For we know full well, that God has commanded us to work on the Firſt-Day, as he himſelf did, and ſet us an Example; and ſo did our Lord Jeſus Chriſt: He work'd at his honeſt Trade on Firſt-Days, and made Yokes and Ploughs for his Neighbours: Yea, even after his Crucifixion, when he had reſted in the Grave all the Sabbath-Day, when he was riſen early on the Firſt-Day of the Week, he work'd hard; for he travelled fifteen Miles upon it; and ſo did his Diſciples alſo; which, had it been the Sabbath, they would not have done; for they all travelled from *Jeruſalem* quite to *Emaus*, which is threeſcore Furlongs, that is, ſeven Miles and an half, and back the ſame Day: Which is a Demonſtration of the Abſurdity and Weakneſs of thoſe that call the Firſt-Day the Sabbath, it having no ſuch Name ever once given to it, either by God or his Prophets, Chriſt or his Apoſtles.

But the holy Prophet Jeſus expreſly bids us, *Keep the Commandments*. And the holy Women that faithfully followed Chriſt thro' all his Sufferings, even after his Crucifixion,

they prepared Spices and Ointments on the Sixth-Day, *and rested the Sabbath-Day, according to the Commandment.* How unreasonable is it, then, that we should be liable to Prosecutions, and Fines and Penalties, for doing what God hath commanded us to do!

Therefore we hope the Lord God of Heaven and Earth will turn the Hearts of our Nobles and Senators, of Thousands and ten Thousands of our dear Fellow-Subjects to pity and favour us.

For tho' some of our People are Men of Substance, yet many others of them are Weavers and other Trades in this great City, and many Farmers in the Country, as well as divers other Trades. It is a grievous Hardship to them, and a very great Detriment to their Families, to be debarr'd by human Laws, from working at their honest Callings on the First-Day; since is is well known that many of them, next under God, depend upon the daily Labours of their own Hands for the Maintenance of their Families.

The sacred fourth Commandment of God hath such an Impression upon our Hearts, and is so good both to our Souls and Bodies, that we dare not suffer any Popes, Prelates, or Priests, to dissuade us from our Obedience to God; because we know they cannot answer for us at the great discriminating Day, when God shall judge the Hearts of all Men, by that Man whom he hath ordained, Christ Jesus the Lord.

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Therefore we do intend to lay our righte-ous Cause before our wise Nobles and Sena-tors in Parliament; trusting God will move their Hearts with Tenderness towards us; and that our Lord the King, whom we implore in this Matter, will feel his Royal Heart affected with Love and Favour to us, equal to that unfeigned Love, Duty and Al-legiance which our Hearts do witness we bear to him.

We envy not our Fellow-Subjects to keep what Days they think fit; either Christ's Birth-Day, his Crucifixion-Day, or Resur-rection-Day, or Ascension-Day; all, or any, or none of these Days, as it seemeth best to them. And, by Parity of Reason, we hope none of our Fellow Subjects will be so inhu-man to envy us; but rather to rejoice that Light, and Truth, and Liberty, are sprung up in this glorious *Georgian* Reign, who hates Persecution in every Vein: For Liberty is al-ways a Friend to Truth. Let us but have our religious Liberties, without being molested with Fines and Penalties: Let us but have Freedom dom to keep that Day which we are persuaded in our own Consciences God hath command-ed, and no other but that only, and we doubt not but all those that will be Followers of God as dear Children, and true Followers of the Lamb, will not make void the sacred Ten Commandments of God, for Men's Tradi-tions; but be of those that have the true Te-stimony of Jesus, and keep the Command-ments of God.

We

We have no other Views but to give Glory to the God of Heaven and Earth, to magnify his Law, and make it honourable; (the doing of which will make our Hearts to sing for Joy, so that our most eloquent Tongues and Lips will not be able to express the Love of God, which he will manifest in our Souls.)

To set up the Kingdom of Christ in the Hearts of all Men.

And to overturn the Kingdom of Antichrist out of our Land.

To obey the God of Heaven and Earth, and to reject the Inventions of Men.

To bear our Testimony to the Truth of God's sacred ten Commandments, declaring to all the World, that they are like him that gave them, holy, just, and good; fit for God to give, and good for Men to obey.

And though Men despise the most High, think Scorn of his Law, and forsake his Ways, yet we believe the Law perisheth not, but remaineth in its Force; and will do till Heaven and Earth pass away.

For these sacred Ten Commandments were given forth by God himself, in such a glorious Manner, and extraordinary Way, and to the Hearing and Sight of so many hundred Thousands, yea, Millions of People, *Israelites* and others, as never any Law was before, nor ever since; and therefore we think ought the more carefully to be observed and obey'd, having an universal Relation (as we believe) to all Mankind, *Jews* and *Gentiles* equally,

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to the End of the World; and were only put into the Ark of God, where no Ceremonial Laws ever came; and the *Psalmist* hath this noble Remark on this Royal Law, *The Words of thy Mouth are Verity and Judgment; all thy Commandments are sure; they stand fast for ever and ever, and are done in Truth and Righteousness.*

Now the Words of the God of Truth in the fourth Commandment are these, *Remember the Sabbath-Day to keep it holy; Six Days shalt thou labour and do all thy Work; but the Seventh Day is the Sabbath of the Lord thy God, in it thou shalt do no manner of Work*, &c. Yet the Inventions of Man have set up the Sixth Day for the Sabbath, and others have set up the First Day. Several vast Empires of the World, that are under the *Turks*, *Persians*, *Moguls*, and many other Nations, set up the Sixth Day for the Sabbath; and many Nations who are, or have been, under the Pope and his Inventions, set up the First Day for the Sabbath; all in flat Contradiction (as we conceive) to this sacred Law of God, who plainly tells us, *The Seventh Day is the Sabbath of the Lord thy God*; by which we are induced to think the First Day and the Sixth Day are the vain Inventions of the Pope and *Mahomet*, and therefore not fit for the Disciples of the Prophet *Moses* and the holy Prophet *Jesus* to regard; who bid us *not make void the Commandments of God for Mens Traditions*, but be Followers of God, as dear Children, doing the Things that he commanded us. And

And that we might never forget the Sabbath, nor plead Ignorance of it, he was graciously pleased to write it with his own Finger upon Tables of Stone, and caused it to be put into the Ark of God, as we observ'd, where no Ceremonial Law ever came but only that sacred Law of the ten Commandments, which Christ tells us *it is easier for Heaven and Earth to pass than one Tittle of the Law to fail; and that he came not destroy it, but to fulfil*, that is, to do it.

Now God himself hath directed and fixed the Seventh Day, or last Day of the Week, in Creation Order, the Day of holy Rest, for an everlasting Memorial, that in Six Days the Lord made Heaven and Earth, and on the Seventh Day he rested and was refreshed; which is speaking after the Manner of Men, that it might be an Indication to our Nature, or Reason, to do as he did, and set us an Example to work Six Days and rest the Seventh Day, because *God blessed and hallowed it* for holy Use. And indeed it is worthy for all Men that fear God to think of these Words; *Thus the Heavens and the Earth were finished, and all the Hosts of them; and on the Seventh Day God ended his Work which he had made; and God blessed the Seventh Day and sanctified it, because in it he had rested from all his Work which God created and made.* Now, I say, let any honest Man, that truly loves God in his Heart, and desires to demonstrate his Love by his Obedience to God, compare the above Words with that universal Reason

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of God, in the Close of the sacred Fourth Commandement, *viz. For Six Days the Lord made Heaven and Earth, and all Things that therein is, and blessed the Seventh Day; wherefore the Lord blessed the Sabbath-Day, and hallowed it.* Now is it not most plain and evident, that the Reason of God's blessing the Sabbath Day, and sanctifying it, is universal, and belongs to all Mankind, to *Jews* and *Gentiles* equally alike? And therefore it was that the holy Propher *Jesus* told us, *The Sabbath was made for Man*, not for *Israel* only, but *for Man*, that is, for Mankind; therefore the Son of Man is Lord of the Sabbath; for as the Sabbath was made for Man, so it is the Duty of Man to keep it for his Good, *to turn away his Foot from the Sabbath from doing worldly Work on God's holy Day; to call the Sabbath a Delight, the Holy of the Lord*; turning our Thoughts up unto him, remembring him to be our Creator, and prime original Donor of every Good which we enjoy, admiring his wonderful Works, and giving Thanks and Praises to his Name.

And since we have such plain Reason and Commandment from the God of Heaven and Earth, the great Creator of all Things, to work Six Days and keep the Seventh Day holy to God, may we not justly protest against all Emperors and Kings, either Christian or Mahometan, against all Councils and Edicts, against all Popes, Prelates, and Priests, of what

what Name ſoever, that they have no Authority from God, nor his Prophet *Moſes*, nor from the holy Prophet *Jeſus*, to diſſolve, deſtroy, change, or alter one Jot or Tittle of God's ſacred ten Commandments. And that it is right in the Sight of God, and dutiful to him for us to labour and do all our Work on the Firſt Day, and on the Sixth Day equally as on the Second, Third, Fourth and Fifth Days of the Week, they being the Six Days which the great Creator of the Univerſe hath commanded us to labour and do all our Work, and to provide Things honeſt in the Sight of all Men; and we have the moſt high God himſelf, and all his holy Prophets, Chriſt and his Apoſtles, for our Examples, who did all Work on the Firſt Day of the Week, *and reſted the Sabbath-Day, according to the Commandment.* Where it is very obſervable, that the Evangeliſt *Luke* did not write his Goſpel till 20 Years after the Crucifixion of Chriſt; yet even then notes it down as worthy of all our Imitation, and in Honour of thoſe holy and faithful Women, that they *reſted the Sabbath-Day, according to the Commandment.*

For any Man to tell us the Sabbath is alter'd or changed, without one Word of God or of Chriſt to prove it; this is trifling with all underſtanding Men, and deceiving the Weak and Ignorant. Men may follow their human Inventions, and plead that the Sixth Day is the Sabbath, becauſe it was the Day of Chriſt's

Crucifixion

Crucifixion, and because on that Day it was that *he cry'd it is finish'd*, and bowed his Head, and gave up the Ghost; and said, *Father, into thy Hands I commit my Spirit*. And others may plead that the First Day is the Sabbath, because on it Christ rose from the Dead: And others may plead the Fifth Day is the Sabbath, because on it Christ preached to his Disciples his last Farewel Sermon in the World, and because this was the Day of Christ's Ascension, and the Day that he blessed his holy Apostles, and that the Angels appeared, and the Clouds received him up into Heaven.

But, alas! not one Word from God, nor Precept from Christ, or any of his Apostles, to keep any one of these Days one more than another. I challenge any Man under Heaven to shew me one Scripture Precept or Command for it out of all the *New Testament*, on which a Christian may found his Obedience. But to keep the Commandments of God is an unspeakable Joy, and the internal Gladness of every Soul that liveth in faithful Obedience to every one of them. *To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no Light in them*. God Almighty, who is infinitely wise and powerful, holy, just, and good, has joined the Seventh Day and the Sabbath together; what therefore God hath joined together let no Man put asunder.

We

We who are Sabbath-Keepers in this Nation, are fully perſwaded it is our Duty to keep the Seventh-Day Sabbath, according to the ſacred Fourth Commandment of God; and we humbly beſeech our King, our Nobles and Senators, piouſly and tenderly to conſider our Caſe, that a Bill may be paſſed in Parliament to exempt us from all Fines, Penalties, or Proſecutions, for working at our honeſt Vocations on the firſt Day of the Week; becauſe as we keep the Seventh-Day Sabbath in Obedience to God, and do not work upon it, it will appear moſt unreaſonable and indeed cruel to force us to keep the Firſt Day, or ſuffer us to be liable and obnoxious to Fines and Penalties, or Proſecutions, ſeeing we injure no Man by our working Six Days, and reſting the Seventh Day, but willingly allow all Mankind the ſame Liberty, which we deſire our ſelves; loving our Neighbours, and doing good to all Men according to our Ability, but hurt to none.

And as we have the Commandment of God himſelf for our Authority, and the Precept of Chriſt, who expreſly ſaid, *If thou wouldſt enter into Life, keep the Commandments*; ſo likewiſe we have our dear Lord Jeſus for our Example, for he work'd hard on the Firſt Day of the Week, even after his Reſurrection; he travell'd quite from *Jeruſalem* to *Emaus*, threeſcore Furlongs, and back again

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Jerusalem the same Day, that is, fifteen Miles; so that as both God and Christ are for us, we therefore hope, and humbly intreat our Nobles and Senators, will not be against us, but grant our Request, and thereby give Glory to the God of Heaven and Earth, to magnify his Law and make it honourable.

How cruel it is, for all We that are Sabbath-Keepers, who are not suffered to work or labour on the First-Day, but are subjected to Fines and Penalties for doing what God hath expresly commanded us to do!

How doleful and dismal is our Case! The merciful God look upon us, and move your Hearts to favour and pity us.

The Vanity and Improbability of expecting that any good Jews *should ever be brought over to the pretended Christian Religion as it is now profess'd by all the establish'd Churches in* Europe; *shewing that Christianity, in its primitive Purity, was quite the reverse to what is called by that Name at this Day.*

AMONGST all the manifold Mercies and Blessings of God most high, scarce any thing ever equall'd his matchless Love to Mankind more than in sending his beloved Son to teach them the pure and sure Way to Comfort and Peace here, and eternal Felicity hereafter.

The People to whom God sent him primarily to preach this Gospel, (or good Tidings) was the *Jews*; a People that were not, indeed, fallen into gross Idolatry, but into a dreadful State of Formality and Hypocrisy, as is most evident from the brave, bold, sharp, and seasonable Reroofs which this (long before promised) Prophet of God did not fail to testify even to their very Faces. How often does he cry against them, even eight Times in one Chapter, *Woe be to you Scribes and Pharisees, Hypocrites.* And though his most strenuous

renuous Rebukes did not penetrate the Hearts of those proud, obdurate, malicious Priests, yet some of them believ'd, and were obedient to the Truth.

Yea, not only all the Apostles and Christ himself were *Jews*, but almost all the primtive Christian Converts were *Jews*, and made up a very great Part of the Christian Churches for a long Time after Christ, throughout the Lives of the Apostles, and were afterwards very numerous; and the most excellent and eminent Preachers of Christianity, in *Asia*, *Africa*, and *Europe*: And many of these *Jewish* Converts were the first that died Martyrs, and laid down their Lives for the Truth of the Christian Religion: And vast Numbers of Gentiles were converted, by their Preaching, to believe in Christ.

It is very easy to observe, that most of the *Jews* that embraced Christ's Doctrine, were plain, honest, sober, and devout Men, and Women; and saw the Pride, Formality, and Hypocrisy of the Scribes and Pharisees, as we do at this Day. And therefore it is said, *The common People heard him gladly*, and said, *He taught as One having Authority, and not as the Scribes*: For they perceived the pure, precious, true, and spiritual Doctrine, which affected their Hearts; and therefore said, *Never Man spake like this Man. And blessed be the Womb that bare Thee, and the Paps that gave Thee Suck.* So that Multitudes of *Jews*

followed Chrift, and believed in him, inſo much that the Phariſees ſaid, *Perceive ye no how the World is gone out after him.*

Now had Jeſus Chrift taught the People any Doctrines contrary to any one of the Ten Commandments of God, thoſe honeſt, good, devout *Jews* would never have followed him, nor ſuffered, nor laid down their Lives for his Sake: But ſo far was he from doing ſo, that he would not have them ſo much as think ſuch a Thought; for when he preach'd his famous Sermon to them upon the Mount, he has theſe remarkable Words: *Think not that I am come to deſtroy the Law and the Prophets; I am not come to deſtroy, but to fulfil; for verily I ſay unto you, till Heaven and Earth paſs, one Jot or one Tittle ſhall in no wiſe pass from the Law, till all be fulfilled.*

And leaſt any ſhould be ſo ignorant, (as many now are) to think that by the Word *fulfilled* he ſhould mean finiſhed, he plainly tells them, *Whoſoever therefore ſhall break one of theſe leaſt Commandments, and ſhall teach Men ſo, ſhall be called the leaſt in the Kingdom of Heaven; But whoſoever ſhall DO them, and teach Men ſo to Do, ſhall be great in the Kingdom of Heaven.*

So that any one that has a true Deſire to know the Mind of Chrift, may evidently perceive, that as Heaven and Earth is not yet paſſed away, ſo not one of thoſe Ten Commandments, nor one Jot or Tittle of them, is paſſed away, but will continue till Heaven and

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Earth paſs. And long after theſe Words of Chriſt, the Apoſtle *Paul* ſpeaks the ſame Doctrine; ſaying, *Do we make void the Law thro' Faith? God forbid! yea, we eſtabliſh the Law.*

All the Apoſtles and primitive Chriſtians taught the ſame; calling the Law *holy, juſt, and good*; like that good God who ſpoke it with his own Mouth, and wrote it with his Finger, of which ſacred Law, the Royal Prophet or ſweet Pſalmiſt of *Iſrael*, hath this noble Remark, *viz. The Works of thy Hands are Verity and Judgment, all thy Commandments are ſure: They ſtand faſt for ever and ever, and are done in Truth and Righteouſneſs.*

By theſe Words we may certainly know, that the Commandments of God ſtand firm, for ever and ever, notwithſtanding the capricious Humours of proud Popes, and Pope-rid Kings, who have forſaken the Law of God, and ſet up their own fooliſh Inventions. Theſe Abominations it was which cauſed the holy Prophet *Eſdras* to cry out with Sorrow, (as I now do) *When Men had taken Liberty, they deſpiſed the moſt High, thought Scorn of his Law, and forſook his Way: Nevertheleſs, the Law periſheth not, but abideth in his Force.*

Our bleſſed Lord Chriſt himſelf, founds his Acceptance with God upon his keeping his Commandments. *If ye keep my Commandments, ye ſhall abide in my Love, as I have kept my Father's Commandments and abide in his Love.* And when one came to him with this important Queſtion; *Good Maſter, what ſhall I do to*

inherit eternal Life? This good Master, this Head, and First of all Christians, did not teach him, as the pretended Christians now do, to break the Ten Commandments of God, but quite the reverse; for he said, *If thou wouldst enter into Life, KEEP the Commandments.* He did not teach them that horrid Doctrine, that God Almighty was a quarter of a dozen Persons, or half a dozen Persons; directly contrary to the sacred First Commandment, *Thou shalt have no other Gods but Me.* He did not teach him, as the far greatest Part of pretended Christians do now, to set up his Image, and bow down to it, and kiss it, and pray to it; nor set up the Image of his Mother, and pray to her; nor any other Image to bow down to; because he knew that would be a downright Breach of the sacred Second Commandment.

But perhaps some of our Protestant Papists (of which we have not a few, but indeed almost all) will say, Hold, Friend *Elwall*, don't charge us too far; for tho' *Athanasius*, with his unchristian damnatory Sentence, together with Popes, Prelates and Priests, and Preachers too, with their Ecclesiastical Scare-crows, may have led us into that irrational unscriptural monstrous Doctrine, of making the most high God, to be a Plurality of Persons; for as every Person is a Beings, so if God be three Persons, then he is three Being; and if he is three Beings, then he is three Gods; which is indeed a direct Breach of the sacred

First

irſt Commandment, *viz. No other Gods but Me*; yet ſure we are not guilty of breaking he Second Commandment, tho' we own the Papiſts are.

Now, as ſurely as the Papiſts break the Second, ſo ſurely the Proteſtants break the Firſt; and much more certainly both Papiſts and Proteſtants live in notorious open Violation of the Fourth; and yet they have generally Brow enough to mock God: For when they go to their Steeple-houſes, and hire their Prieſts to read over that ſacred Fourth Commandment, which ſays, *The Seventh Day is the Sabbath of the Lord thy God, in it thou ſhall not do any Work*, they pray, *Lord have Mercy upon us, and incline our Hearts to keep this Law*; when at the ſame time both Prieſts and People know in their own Conſciences, they are mocking God, and do not at all intend to keep it, but utterly diſregard it.

And this is the State and Practice of almoſt all the Eſtabliſhed Churches in *Europe* at this Day. And if all Degrees of Honeſty, of Truth and Sincerity, be not periſhed from the Breaſts of Men, I will appeal to them, whether this hypocritical, horrid, deceitful Dealing can be acceptable in the Eyes of a Righteous, Holy, Wiſe, Juſt and Good God.

Theſe Practices of the pretended Chriſtians now, is quite the reverſe to Chriſtianity in its Primitive Purity; for they all knew, that God had joined the Seventh-Day, and the Sabbath together: And therefore as Chriſt himſelf

ſelf ſaid, *what God hath joined together, let not Man put aſunder.*

And ſurely, the moſt high and holy God, the Creator of all Things, who is infinitely Wiſe, is moſt fit to nominate the Sabbath-Day; and neither Emperors, nor Popes, Prelates, nor Prieſts, have any Authority ſo to do, no more than myſelf, which is none at all.

God's own Reſt on the firſt Seventh Day of the World's Creation, was the chief Cauſe of the Sabbath's being bleſſed and ſanctified by God; that is, ſet apart for holy Uſe, for the Reſt, Eaſe, and Benefit of Man's Body, and for the Good and Edification of his Soul, in Duties of Worſhip and Holineſs; therefore Chriſt ſaid, *Mark* ii. 27. *The Sabbath was made for Man.* He does not ſay, the Sabbath was made for Iſrael, *but for Man*; that is for Mankind, as *Grotius* wiſely obſerves. So that it is the Duty of Mankind to keep it for their Good, as God the Fountain of all Good originally deſigned it. The Sabbath is not a Shadow of Chriſt, becauſe it was inſtituted before Sin entered the World, even before any Promiſe of Chriſt, or any Pretenſions of a Promiſe; yea, before Adam or Eve diſobeyed God, *Gen.* ii. 1, 2, 3. and therefore will be the Duty of Man to keep it, as well as all the other Nine Commandments, *till Heaven and Earth paſs away.* It is good for all Men to be renewed in the Spirit of their Mind, and that they put on the New Man, which after God is created in Righteouſneſs

and

and true Holineſs. So that God ſays, *You ſhall keep the Sabbath therefore, for it is holy unto you; every one that defileth it, ſhall ſurely be put to death: For whoſoever does any Work therein, that Soul ſhall be cut off from among his People. Six Days may Work be done, but in the ſeventh is the Sabbath of Reſt, holy to the Lord; whoſoever doth any Work on the Sabbath-Day, he ſhall ſurely be put to death. Wherefore the Children of* Iſrael *ſhall keep the Sabbath, to obſerve the Sabbath throughout their Generations, for a perpetual Covenant; it is a Sign between me and the Children of Iſrael forever; for in ſix Days the Lord made Heaven and Earth, and on the Seventh Day he reſted, and was refreſhed.* So that the Reaſon which God himſelf giveth, holds the ſame to all Mankind, he having made all Nations of one Blood; and the Sign is the ſame, *that we may know that he is the Lord that doth ſanctify us*, Exod. xxxi. 14, 15, 16, 17. *And he gave unto Moſes, when he had made an end of communing with him upon Mount* Sinai, *two Tables of Teſtimony, Tables of Stone, written with the Finger of God*; and therefore moſt worthy to be obey'd by all thoſe who are, or will be, true and genuine Followers of God as dear Children.

The Sabbath was ſo far from being changed to the Firſt Day, that even the very Advocates for it are generally now aſhamed to aſſert, that there is any divine Command for keeping it, except a few of them that do not much regard what they write: For when we come

come to ſearch the Scriptures, we cannot find ſo much as one Precept for the Obſervation of the Firſt Day : Nay, but that is not all ; for if we make a ſtrict Search into the ſacred Scriptures, there is not ſo much as one Precedent for keeping the Firſt Day of the Week as a Sabbath.

The very Sermon that *Paul* preached, *Acts* xx. at *Troas*, was certainly after the Firſt Day was paſt ; for it was *after the Days of unleavened Bread*, when the Sun was very near the Equator, and ſet about the twelfth Hour, or ſix o'Clock (as it is now called) when the Firſt Day of the Week was undoubtedly ended ; for there were many Lights in an upper Chamber where they were gathered together, which is a Demonſtration the Day was paſt : And *Paul* continued his Speech until Midnight ; and ſure no Man in his Senſes will ever imagine that he preached ſix Hours ; and it is much more likely, not above half that Time.

So that it ſeems plain, they came together on the Firſt Day of the Week at Even, after they had left work, to take leave of *Paul* : And the plain Reaſon is given for their coming to ſup with him, *he being ready to depart on the Morrow*. For there is not the leaſt Intimation of their coming on any other Account ; for it is is apparent their breaking Bread was common Eating, and was even after Midnight, ſix Hours after the Firſt Day was paſt. So that there is not the leaſt Ground for any Pretence of

of the first Day being a Sabbath. But in many of the preceding Chapters, how constantly do we find holy *Paul* preaching *every Sabbath Day*, Acts xiii. 12,27, 42, 44. Acts xvi. 13. xvii. 2. xviii. 4. he preached in the Synagogue every Sabbath, and persuaded the *Jews* and the *Greeks*, yea the *Gentiles* even sought *Paul* that those things might be preached the next Sabbath.

They that fear the Lord are a sure Seed; and they that love him, an honourable Plant; they that regard not the Law, are a dishonourable Seed; and they that transgress the Commandment, are a deceivable Seed, Eccl. x. 19 & 20.

Among Brethren, he that is chief is Honourable; so are they that fear the Lord in his Eyes.

O Lord, Lord, the King Almighty (for the whole World is in thy Power; and if thou hadst appointed either the first Day on account of the Resurrection of Christ, or the Sixth Day on account of the Crucifixion of Christ, I would have kept it with Care) thou knowest all things, and thou knowest, Lord, that it is neither in Contempt nor Pride, that I do not bow down to the Observation of the first Day, as the Generality of pretended Christians do; nor the Sixth Day, as prodigious Nnmbers of Mahometans do: But I do keep the sacred Seventh Day holy to thee, that I may not prefer the Glory of proud Emperors and Popes, above the Glory of God; neither will I worship any but thee, O God; for thou hast made Heaven and Earth,

Earth, and all the wondrous Things under Heaven: Thou art Lord of all Things, and there is no Man that can resist thee.

O thou Lord of Heaven and Earth, thou only art my God and King; help me a desolate Man, which have no Helper but thee, and enable me through thy Power to overturn, to overturn the Devices of Men; for they have stricken Hands, both Emperors and Popes, Prelates and Priests, to abolish the Day which thou with thy Mouth hast ordained, and to stop the Mouths of them that praise thee on it, and quench the Glory of thy Holy Day, even thy blessed Sabbath; to rend out and tear away, one of thy most sacred Laws from thy Ten Commandments, and thereby open the Mouths of Heathens and Papists to set up their *Sundays* and *Saints-Days*, and *Christmas*, and *Candlemas*, and *Lammas*, and *Michaelmas*, which thou the God of all Flesh, didst never command. O Lord give not thy Scepter to them that despise thee, think Scorn of thy Law, and forsake thy Sabbath; but turn their Devices upon themselves, and make them ashamed of their Inventions. Remember, O Lord; make thyself known in this degenerate Time, and give me Boldness, O King of Kings, and Lord of all Power, that I may stand in the Gate against all the Breakers of thy royal Law, of what Denominations soever they be, and declare to their Faces, that thy sacred Ten Commandments

mandments ſtand faſt for ever and ever, and are done in Truth and Righteouſneſs. Indeed it was a true Word which our dear Lord Jeſus Chriſt ſpoke, *viz. it is eaſier for Heaven and Earth to paſs, than one Tittle of the Law to fail.* Luk. xvi. 17.

And therefore it was, that good old *Paul* ſaid to the *Corinthians* plainly; *Do we make void the Law through Faith? God forbid; yea we eſtabliſh the Law*; and tells them, That *Circumciſion is nothing, and Uncircmciſion is nothing, but the keeping of the Commandments of God,* 1 Cor. vii. 19.

So that Chriſt himſelf, and *Paul*, and all the Apoſtles, lived and died in full and true Obedience to the Ten Commandments of God and ſo did all the Diſciples and true Followers of Chriſt. For *John* tell us long after Chriſt, Rev. vii. 17. *The Dragon was wrath with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt.*

Here is the Patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jeſus, Rev. xiv. 12.

So that to keep the Commandments of God, and the Faith of Jeſus Chriſt, were always Concomitants, when the true Goſpel of Chriſt was firſt publiſhed, and will be ſo whenever the true Goſpel of Chriſt is preached and practiſed. So ſaid the Angel of Jeſus to *John*, in the laſt Chapter of all the Revelations: *Bleſſed are they that DO his Commandments, that*

they may have right to the Tree of Life, and may enter in through the Gates into the City.

Now it is most manifest and certain, that Christ, the Prophet like unto *Moses*, and all his Apostles, did religiously keep the Ten Commandments of God; for if they had not, it was impossible that any good *Jews* should ever so readily have embraced the Faith and Gospel of Christ, whereas we know assuredly, that all the first Churches and Believers of Christ were made up of *Jews*: For not only Christ, and every one of his Apostles, were *Jews*; but all the first Converts, both in *Judæa* and in all the adjacent Countries, were generally *Jews*. Yea long after, when Gentiles believed, those Gentiles, most of them, were Proselytes of the *Jews*, and all of them kept the Ten Commandments of God. And as we know this is true, that Multitudes of *Jews* became Christians; so we may be as sure, and certain, that Christianity, in its primitive Purity, never taught Men to break any one of those sacred Ten Commands; for if it had, no Man can reasonably imagine, or think; that any good *Jews*, who lived in the Love and Fear of God, could ever embrace it: So far from it, that they would have been always charging the Disciples of Christ with the Breach of them, which they never once did, except falsely and maliciously.

For neither Christ Jesus himself, nor any of his Disciples, or Apostles, ever gave them any just Occasion to charge them with breaking

ing them : The glorious Doctrine of Christ was, *if thou wouldst enter into Life, keep the Commandments*; and all his Apostles taught the same.

But now, if we take a View of modern pretended Christianity, how vastly different will it appear from primitive Christianity; for almost all the established Churches in *Europe* live in the constant Breach of three, if not four, of the first Commandments of God; *viz.* the First, Second, and Fourth, making three distinct Persons, and every one of them God; *viz.* God the Father, God the Son, and God the Holy Ghost; or, the Father is God, the Son is God, the Holy Ghost is God. How contrary this is to the first Commandment of God, I leave every honest sincere Man to judge, *Thou shalt have no other Gods but me*; and contrary to Christ, who says, his Father *is the only true God*; and to *Paul*, who says, *There is no other God but one*, and particularly tells us, who this *one God is*, viz. *the Father*, 1 Cor. viii. 4, 5, 6. John xvii. 3.

Besides the repeated Testimony of God himself, who often tells us, *There is no God besides him, he knows not any*, it seems these Moderns knew of two more Persons than God knew of.

I have taken Notice, as may wise Men have before me, what a vast Number of heathenish Ceremonies, Names, Days, Feasts, Customs, Principles, and Practices the Papists have wrapped up and interwoven with their

ſuperſtitious Religion: So that Popery and Paganiſm ſeem very near a Kin; and that the Religion of the preſent *Romans*, is very much derived from their Heathen Anceſtors; and that it is almoſt entirely diſſonant, and quite the reverſe to primitive Chriſtianity in every Part of it.

I have not Time now to enumerate on this Matter: But whoever has a Mind to know the Truth of it, may ſee it excellently well done by *Conyers Middleton*, Principal Librarian of the Univerſity of *Cambridge*, in his ingenious Book, intitled, A LETTER FROM ROME, wherein he has manifeſtly ſhewn the exact Conformity between Popery and Paganiſm. But then I could not but with great Sorrow conſider, how much Conformity there is between Proteſtantiſm and Popery.

And had I but Time to draw the Parallel in about ſeventy Pages, as he had done, I verily believe I ſhould make this learned Librarian bluſh; and that, if neither the Prejudice of his Education, nor worldly Intereſt blinded his Eyes, he would ſee clearly the great Need there is of a farther Reformation, to bring us within Sighr of Primitive Chriſtianity; for it ſeems almoſt out of View, the God of this World hath ſo blinded the Eyes, not only of Pagans and Papiſts, but even Proteſtants too in ſome meaſure, that they ſeem generally much more ready to fall back to Popery, and ſuperſtitious unſcriptural Ceremonies, Inventions of Popes, Prelates, and Prieſts, rather

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han obey God, and follow Christ and his Apostles.

I often observe the Words of God, and his ood Advice to us, *Deut.* xii. 32. *What thing ever I command you, observe to do it; Thou halt not add thereto, nor diminish from it.* But t is the great Grief of my Heart to see Peo-ple, and even pretended Chrstians too, *Greeks, Latins*, and others, instead of obeying God as ear Children, run away from, scorning his aw, and forsaking his Way, but greedily wallowing down the Dictates *and Precepts of Men.*

In all Matters that are of a religious Na-ure, it is good to follow God, and not to ob-rve the Traditions or unscriptural Inven-ons of Men. There are Abundance of Pro-stant Papists in all Parts of our Nation: Many of them are as angry at me, as the cribes and Pharisees were at Jesus Christ; equently asking me, why I transgress the radition of the Elders? For I shut up my hop on the Seventh-Day, and keep it holy; t open my Shop on the First Day, and do l my Work upon it.

I answer them as Christ did: *Why do you ansgress the Commandment of God by your Tra-tion; for God commanded, saying, Remember e Sabbath-day to keep it holy: Six Days shalt ou labour and do all thy Work; but the Seventh ay is the Sabbath of the Lord thy God, in it ou shalt do no Manner of Work: Thus have you ade the Commandment of God of none Effect by*

your Tradition. Ye Hypocrites, well did Isaiah *prophesy of you, saying, This People draweth nigh unto me with their Mouth, and honoureth me with their Lips; but their Heart is far from me. But in vain do they worship me, teaching for Doctrines the Commandments of Men.* It is very observable, that the Pharisees were offended at Christ for this Saying, as no doubt they are at me; but I have the same glorious Answer for them as he had, *viz. Every Plant which my heavenly Father hath not planted, shall be rooted up.* I solemnly declare to all the World, That I love the Lord Jesus Christ in Sincerity, because I evidently perceive, by these Words of his, that he had the Glory of God at his Heart, as God knoweth I have in defending the Fourth Commandment. And I know assuredly, as Christ did, that the surrogating or setting the First Day, instead of the Seventh Day Sabbath, is a Plant which Christ's heavenly Father never planted; and therefore, according to Christ's own Words, *shall be rooted up*, Matt. xv. 1, 2, 3, 4, 5, 6, 7, 13. and we need not regard who first planted it, whether *Constantine* or Pope *Sylvester* the First, or both, since it savours very much of that abominable Sin of *Jeroboam*, who caused *Israel* to sin; and therefore we that are Sabbath-Keepers, and oppress'd in this Case for want of enjoying that Liberty which God hath given us, to work six Days, and rest the Seventh Day, do earnestly beseech our King, our Nobles, and Senators,

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to relieve and releaſe us from under this Piece of Popiſh Bondage, that we may fear God and keep his Commandments, for that is the whole Duty of Man. And as we live at a Time, and in a Nation, that our Legiſlators are more and better acquainted with the religious Liberties of Mankind, than in former Ages of Darkneſs and Bigottry, ſo we truſt in God their Hearts will be diſpoſed to favour us, and grant our humble Requeſt.

I am very ſenſible, that the Work I am now engaging in, and my Soul thirſteth after, and longeth to accompliſh, even as a diſtreſſed Woman in Travail, will be highly diſpleaſing, and very unacceptable to all the Admirers of the *Babyloniſh* Whore. Altho' the Lord God of Heaven knoweth the Deſire of my Heart is, to lead Men out of *Babylon*, and bring them back to Chriſtianity in its native Purity, as knowing full well, how far the Generality of Profeſſors have deviated from it, and do now ſhamefully wear the Marks of the Beaſt, the Skirts and Rags of the Scarlet Whore, and even the moſt evident Badges of Antichriſt in our own Land.

The grand Cauſe of this Defection and Degeneracy from pure Primitive Chriſtianity, is principally this: Men have proſtituted their Conſciences, like a vile fulſome Harlot, and baſely reſigned their Judgments to the vain Ambition of Emperors, Councils, domineering Popes, Prelates and Prieſts, who have trampled on them, and make Merchandize of them;

them ; inventing a thousand superstitiou Tricks, to get Money of them, beguilng them, and teaching for Doctrines the Traditions of Men. And altho' the blessed Prophet *Jesus* had so carefully and doubly forewarned Men, to *take heed how they hear, and take care what they hear* ; yet, by disregarding the wise Admonition of Christ, and not making use of the Reason God hath given them, *the Blind led the Blind* into all the most monstrous absurd Doctrines, that are now professed and practised by almost all the established Churches in the World ; as Trinity, Transubstantiation, Bowing to Images, Praying to Saints, observing of Days which God never commanded, nor Christ, nor any of his Apostles, Sprinkling of Infants, a Practice never known in all the Times of the Apostles, Crossing them, putting Spittle into their Mouths, and Chrism in their Ears, infinite Satisfaction, imputed Righteousness, absolute Election and Reprobation, as if God forced Man to be virtuous, or vicious, whether they would or no ; and then rewarding him for his pretended Virtue, (for it could not be real Virtue if he was forced to it) and punishing him for his forced Vice, and thereby making God to delight in the Death of Sinners, contrary to his moral Character, and to his most solemn revealed Mind and Will. But above all their Principles and Practices, what is more Antichristian, than the forced Maintenance of so many Thousands of Priests and Prelates, that

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ſwarm almoſt all over *Europe*, whoſe Ambition and Covetouſneſs is ſuch, that ſometimes, and in many Places, they have graſped half the Land of the Nation into their rapacious Hands; and ſuch avaritious, unſatiable Deſires for fat Benefices, as if their voracious Appetites would ſwallow all that the ignorant deluded People can get for them?

How much the reverſe this is from Chriſtianity in its primitive Purity, I leave every honeſt Man to judge, who looks into the New Teſtament; where he will find a quite different Principle and Practice fairly laid down for us by the holy humble Jeſus, who ſaid, *Freely you have received, freely give: Take heed, and beware of Covetouſneſs; eating and drinking ſuch things as they give*, viz. *eat ſuch things as they ſet before you.* This was the precious Rule of Chriſt, nothing was forced, *but ſuch things as they give; eat ſuch things as they ſet before you.* The People were always to judge what to give, and what to with-hold, who to give to, and who not to give to; and therefore a wiſe Caution is given by Chriſt himſelf, viz. *beware of them that come among you in Sheeps Cloathing, but inwardly are ravening Wolves*; and then gives a true Mark or Criterion to ken them, viz. *by their Fruits ye ſhall know them.* So that they who carefully obſerve Chriſt's Rule, will never be at a Loſs to know the Wolves from the true Miniſters, or faithful Shepherds of Chriſt's Sheep.

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There are ſundry Marks by which honeſt, ſincere, upright-hearted Men may certainly diſtinguiſh, and clearly diſcern primitive Chriſtianity from what is now profeſs'd and practiſed by almoſt all the eſtabliſh'd Churches in *Europe*, and that the former is very much the reverſe to the latter, yea quite different from it; for Chriſtianity in its primitive Purity was full of Tenderneſs, brotherly Kindneſs, Long-ſuffering, Meekneſs, Forbearance, Temperance, Chaſtity, true Humility, without Pride and Hypocriſy, without Oppreſſion, or ſo much as Ill-Will to any one; but Love was the Baſis on which it was founded; for as God is Love, ſo primitive Chriſtianity certainly came from God, and therefore very frequently we find the firſt Preachers of it inculcating this heaven-born Principle amongſt their Followers. They made this Spirit of Love to be a Mark, *to know the Spirit of Truth from the Spirit of Error*, ſaying, *Let us love one another; for Love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God, for God is Love.* That Monſter Perſecution, that hell-born Principle, was never practiſed by any one of thoſe pure and primitive Chriſtians, one againſt another; but they often felt the direful and cruel Hands of it from all the eſtabliſh'd Religions, wherever they came, and therefore no Wonder that they all abhor'd and deteſted it. Their dear Lord Jeſus had given them a Signal, *viz. By this ſhall all*

Men

Men know that ye are my Disciples indeed, f ye love one another. My Peace I leave with ou; my Peace I give unto you; not as the World iveth, but whatsoever ye would that Men should o to you, do likewise; for this is the Law and he Prophets.

But now let every sincere, pious, honest Man consider, and compare the pretended Christianity, as is it now profess'd and practis'd by almost all the establish'd Religions in *Europe*, and see if there be any Parity between the former and the latter. What establish'd Church is there in *Europe*, that can lift up clean Hands towards Heaven, and say, They have not been dipt and defiled in in that foul, odious, antichristian Sink of Persecution.

What Informations, what Fines, and Premunires, what Distresses, and straining of Goods, with other grievous Depredations, have been practised here in our Nation before the happy Revolution! Among the vast Numbers of Dissenters that were worried by Priests, and priest-rid Justices, no less than four thousand Quakers were hurried and haul'd into nasty Prisons, for honouring, serving and worshipping God, according to the Dictates of their own Consciences; and if these Inhumanities and antichristian Practices were done in our own Protestant Country, what was done Abroad, yea what is continually done among the far major Part of pretended Christians; with Engines and Instruments of Cruel-

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ty, with all their pretended catholilc and holy, but indeed horrid and abominable Inquiſitions!

Wherever there is an honeſt, virtuous, holy Man or Woman among 'em, that cannot comply with their vain Inventions and foppiſh Ceremonies, how ſoon will they ſtretch out their rapacious Paws to tear and devour ſuch innocent Perſons. Now appeal I to all the true Sons and Daughters of Virtue, even to all pure and ſincere Followers of the Lamb, if there be any Likeneſs or Similitude between Chriſtianity in its primitive Purity, and what is called by that Name at this Day. The meek and humble Jeſus, *he came not to deſtroy, but to ſave*; the innnocent Foot of the Lamb had no Paws, nor Claws, and would not deſtroy in all his holy Mountain.

I know that thouſands of honeſt good People, of almoſt all Sorts, will join their Hearts with me, in praiſing and magnifying the merciful God of Heaven and Earth; who hath in his good Providence given us a King to reign over us, who abominates Perſecution, and ſeems to have the Religious Liberties of Mankind graven upon his Heart.

And were all our Nobles and Senators as heartily diſpoſed to leave off the Burdens, and looſe the Shackles and Fetters from his Subjects, as he is, I believe we ſhould ſoon ſee a glorious Reformation in all *Great Britain* and *Ireland*, far beyond what we had in the Days of his pious Predeceſſor King *Edward* the Sixth.

he Vanity and Folly of praying or expecting that any good Jews *should ever be brought to the pretended Christian Religion, as it is now profess'd by all the establish'd Churches in* Europe: *Shewing that Christianity in its primitive Purity was quite the reverse to what is call'd by that Name at this Day.*

nd that if the holy Prophet Jesus *was now on Earth again, he would abominate the Principles, Practices, and Flatteries, of those who idolize him as the most high God.*

HOW many Thousand faithful *Jews* have chose to have all their Goods and Effects confiscated, and their Bodies burnt to Ashes a housand and a Thousand Times, rather than vio-te the sacred First Commandment of God, by own-g any other Person as God, besides him who the e-rnal Law of Nature teacheth is the only true God, e first Cause and grand Causality of all other Be-gs? And because these true *Jews* will obey God and ot Men, but will keep the sacred and eternal Law of eir Creator, therefore the Cruel, Inhuman, Blood-irsty nominal Christians barbarously butcher and urder them: Putting very many of these faithful ervants of God, both Men and Women, to the most inful and dreadful Deaths, that Malice can invent. nd these Hell-born Inquisitions and Murders are the onstant Practices of all the establish'd Churches of *ain, Portugal* and *Italy*? O, the Blood, the Blood, hat those horrid Nations have shed, and yet have the mpudence to call themselves Catholick Christians!

It must be confess'd, by all sincere Lovers of Truth that, the *Jews*, to their eternal Honour be spoken, have borne the most glorious Testimony for the most high God, and for his sacred Law of any other People under Heaven. And whilst I am now bearing them Record, the Lord has brought up Tears of Joy in my Eyes, and rejoices my Heart, and caused this Word to spring up in my Mind to comfort me, *Precious in the Sight of the Lord is the Death of his Saints.* How monstrous is it then for these pretended Christians to pray for the Conversion of the *Jews*, and the *Mahometans*, who have ten Times ten better and more just Sentiments of God, than these nominal Christians have? And how impossible is it for any good *Jews* ever to be brought over to the present pretended Christian Religion? It is certain no good *Jews* can; they must first commend wicked *Jews*, and brake the First, and Second, and Fourth Commandments of God, before they can join with any establish'd Church of Christians now in *Europe*. This ought to bring a deep Consideration upon all Men, *Greeks*, Papists and Protestants, to see how they have been led away both by their Priests from the sacred ten Commandments, which, above all others, is the most glorious Law that ever was divulg'd to Mankind and deliver'd in the most wonderful Manner, and what every good *Jew* will lay down his Life for the Truth of. And tho' the *Jews* and *Mahometans* have so great a Veneration for the Prophet *Moses* and *Mahomet*, yet neither of them were ever so wicked and idolatrous to deify one or the other, but would sooner suffer Death than worship either of them as the God and Creator of the Universe.

But such is the notorious Tritheism of the pretended Christians, that they are not content with two Persons and each to be God, but they will have three distinct Persons, and every one of them to be the Most High God, not considering, that every distinct Person is a distinct Being; and if three distinct Beings are every one God, then there must be three Gods; which is downright Politheism. And tho' this is one of the most odious and absurd Doctrin

ines that ever was impos'd upon Mankind, and so rectly contrary to natural and reveal'd Religion, and all the rational Faculties God has given us, and so shonourable to the Glory of the Peerless infinite Be-g, of all other Beings, in making two other Persons e-al to him, who can have no Equal, nor any other God sides himself; yet these establish'd Churches and no-inal Christians, are for persecuting, or murdering, and rning all those true and faithful Servants of the ost High God and Father of all, who abominate and hor their monstrous, unnatural, and unscriptural octrines of Trinity and Politheism.

So that every wise, judicious Man or Woman, may ainly see the Vanity and Absurdity of praying or pecting, that any good *Jews* can ever be brought er to the pretended Christian Religion, as it is now ofess'd. For it is just the same as praying, that all the *ews* may be brought over from keeping the First, and cond, and Fourth Commandments of God, and may olate them; and pray that the *Jews* may no longer lieve the Most High God to be one Person or Be-g; but that he is three distinct Persons, or Beings, d every one is God; and pray, that the *Jews* may longer worship God without an Image of Wood, ras, Silver, or Gold, to bow down to, and pay all anner of outward Adoration to; and pray that the *ews* may no longer keep God's holy Sabbath, but rophane it; and tho' God has told them *the Seventh-Day is the Sabbath of* Jehovah *thy God*, yet pray they may ot believe him, but observe the First Day, which Pope *lvester* the First, and *Constantine*, like wicked *Jeroboam*, ad *devised out of their own Hearts*, without any Com-nand from God or his Prophets, Christ or his Apostles.

Now I will appeal to the Consciences of all honest Men, how all good *Jews*, that love God and keep his Commandments must abomiate the Prayers of these pre-ended Christians, and how odious and horrid they are n the Sight of God, and diametrically opposite to his acred divine Law.

It is well known that *Jesus Christ* directed Men to keep the Commandments of God, and lays such Stress

upon it, that he ſays, *If thou wouldſt enter into Life keep the Commandments.*

But theſe *Antichriſtians* would have us break them. The *Jews* and *Mahometans* both know, by the Law of God, that if they ſhould be ſo wicked to worſhip the Prophet *Moſes*, or the Prophet *Jeſus*, or *Mahomet*, as the moſt high God, it would be downright Idolatry by making other Perſons to be God, beſides him who alone is the God of the Univerſe; and therefore will always lay down their Lives rather than do ſo great a Diſhonour to the ſupream Being of Beings. I would ask any wiſe Man, this plain Queſtion, whether it be poſſible for any good pious *Jew*, who firmly believes the Word of God, ſpoken by the Prophet *Iſaiah*. xliv. 8. *Is there a God beſides me? yea, there is no God; I know not any.* Now here in this Place, and many others we find God propounding, *is there a God*? or is there any Perſon in Heaven or Earth that is God *beſides me*, and he ſo plainly and poſitively declares, *there is no God, I know not any.* So that for any devout *Jew*, to own any other Perſon to be God, beſides him alone would be notorious and manifeſt Idolatry; as every honeſt upright Man muſt know in his own Conſcience, becauſe God hath evidently excluded any other Perſons beſides himſelf from being God.

So that it would be horrid Idolatry, for a *Jew* or a *Mahometan*, to own two or three, or four diſtinct Perſons to be God; it being contrary to the Light of Nature or Reaſon, and the eternal Law of God, *Thou ſhalt have no other Gods beſides me.* Whoſoever therefore, is a true *Jew*, real *Chriſtian*, or *Mahometan*, can never aſſent to, but will for ever deteſt, that monſtruous irrational Principle of the moſt high God being a Plurality of Perſons, either two, or three, or four, well knowing it is *Paganiſm* and *Polytheiſm*, for no true Believer of the Prophet *Moſes*, or of the Prophet *Jeſus*, nor of *Mahomet*, will ever worſhip any other Perſon, in Heaven or Earth, but him who only is the moſt high, ſupreme, omnipotent God: For the Prophet *Moſes* ſaid to *Iſrael*, *Unto thee it was ſhewed that thou mightſt know that the Lord he is God; there*

one else besides him: Out of Heaven he made thee to hear his Voice, that he might instruct thee: And upon Earth he shewed thee his great Fire: And thou heardest his Words out of the midst of the Fire.

And the Prophet like unto *Moses*, the humble *Jesus*, when he lift up his Eyes to Heaven, and prayed to his God, and heavenly Father, teaching his Disciples, he said, *And this is Life eternal, that they might know thee, the only true God*, Jesus Christ, *whom thou hast sent*, John xvii. 3.

And to confirm all, the Prophet Jesus joins with the Prophet *Moses*, and tells us, *as it is written, thou shalt worship the Lord thy God, and him only shalt thou serve*, Matt. iv. 10. Dan. x. 20.

So, that for any truly devout *Jew*, real *Christian*, or *Mahometan*, to be guilty of such Impiety, and manifest Idolatry, as to worship the Prophet *Moses*, the Prophet *Jesus*, or *Mahomet*, as the most High God, is impossible, and utterly inconsistent with that Honour and Glory, Duty and Allegiance, which we all dispensably owe to the supream Omnipotent Being; who is not only the God of *Adam*, *Noah*, *Abraham*, and *Moses*, but also *the God and Father of our Lord Jesus Christ*.

It is certain that Christianity is founded upon *Judaism*; if the one be true, so is the other; Christ himself says, *if ye believed* Moses, *ye would have believed me, for he wrote of me*; and the Place referr'd to is Deut. xviii. 18. *John* v. 46. Is it not then plain and evident, that whosoever gives ultimate absolute Worship, either to *Moses* or to *Jesus*, is degenerated, and not a real *Jew*, true *Christian*, or *Mahometan*? (which are the only or principal three Sects that worship the true God in the World.) And the Leaders of these three grand Sects do utterly disown their being God themself, and so far was Christ from being God, that he solemnly declares, *I can do nothing of my self*, John v. 30. vi. 5. *as the living Father sent me, and I live by the Father, so he that eateth me, even he shall live by me*, viz. He that receiveth and obeyeth that pure Doctrine

which God gave him, and commanded him to teach, and he that will believe *Christ*'s Words and his own Reason, will certainly know, that he who can do nothing *of himself*, cannot be God, *for he lives by the Father*.

And so as to *Mahomet*, any one that has read the *Alcoran*, may see how much he detests and abominates those who make God to have an Equal.

And because the first Chapter of it is very short and highly esteemed amongst all *Mahometan* Nations as the Lord's Prayer is amongst us in *Christendom*, I will give the Reader an Extract of it *verbatim*.

In the Name of the most merciful God.

" Praise be to God, the Lord of all Crea-
" tures; the most merciful, the King of the
" Day of Judgment; thee do we worship
" and of thee do we beg Assistance: Direct
" us in thy right Way, in the Way of those
" to whom thou hast been gracious; not to
" those against whom thou art incensed, nor
" of those that go astray.

An Account of the AUTHOR'*s* Tryal *and* Prosecution *at* Stafford *Assizes, before Judge* DENTON.

BECAUSE so many Persons have earnestly desired to read this Tryal, I have here published a second Edition of it, in order to encourage all honest Men, who have the eternal Law of God on their Side, not to fear the Faces of Priests, who are generally the grand Adversaries of Liberty and Truth; and the Bastions and Bulwarks of all Ceremonies, Fopperies, and absurd Doctrines that are in the World.

I do this for the Glory of the most high God, and for the Honour of his sacred Law, and for the Good of all my Fellow Creatures; that they may obey God, and not Man; Christ, and not the Pope; the Prophets and Apostles, and not Prelates and Priests; and God knoweth this is my sincere Desire, that all Religion and spiritual Things may be perfectly free, neither forced nor hindered; this being the true Liberty of the Gospel of *Jesus Christ*, who said, *The Kings of the* Gentiles *exercise Authority, but it shall not be so with you.*

About fourteen Years ago, I wrote a Book entitled, " A True Testimony for God and " for his sacred Law; being a plain, honest

" De-

" Defence of the first Commandment of " God, against all the Trinitarians under " Heaven, *Thou shalt have no other Gods* " *but me.*" I lived then at *Wolverhampton*, in *Staffordshire*, where my Ancestors have lived above eleven hundred Years, ever since the *Saxons* conquer'd the *Britons*.

When this Book was publish'd, the Priests in the Country began to rage, especially the Priest of *Wolverhampton*; who had a great Hand in the several Troubles I underwent. In short, they never ceased till they had procur'd a large Indictment against me at *Stafford* Assizes; where I felt the Power of God, enabling me to speak before a very great Number of People; being accused with Heresy, *&c.* But I truly answered as my beloved Brother *Paul* did in his Day, *viz. In that Way which some call Heresy, so chuse I to serve the God of my Fathers, believing all that is written in the Law and the Prophets.*

After the long Indictment was read, I was ask'd if I pleaded guilty, or not guilty. I said I was not guilty of any Evil, that I knew of, in writing that Book; which if they meant whether I wrote the Book or not, (for they had quoted many Pages of the Book in that Indictment,) I own'd I did write it; and that if I might have Liberty to speak, I believ'd I should make it manifest to be the plain Truth of God.

Then the Judge stood up, and said, " Mr. *Elwall*, I suppose you have had a Copy

" of

" of your Indictment?" I told him I had not had any Copy of it. Upon which he turn'd towards the Priests, and told them that I ought to have had a Copy of it. But they not answering, he turn'd to me, and said, That if I would give Bail, and be bound to appear at the next Assizes, he would defer my Tryal till then. But I told him, I would not give Bail, neither should any Man be bound for me; that if the Prince of *Wales* himself would, he should not; for I have an innocent Breast, and I have injured no Man; and therefore I desire no other Favour, but that I may have Liberty to plead to the Indictment myself.

Upon which he said, very courteously, you may. The Judge having given me Liberty of pleading to the Indictment, I began my Speech with the sacred first Commandment of God, viz. *Thou shalt have no other Gods but Me.* I insisted upon the Word *Me* being a Singular; and that it was plain and certain, that God spoke of himself, as one single Person or Being, and not three distinct Persons. And that it was manifest, that all the Church of God, that then heard those Words, understood it in the same plain obvious Sense as I do; as is most evident from the Words of the Prophet *Moses*; who said to Israel thus, *Unto thee it was shewed, that thou mightst know, that the Lord he is God, there is none else besides him*;

out

out of Heaven he made thee to hear his Voice, &c. I told them, that from the Words *he* and *him*, and *his*, it was certain God was but one single Person, one single *he*, or *him*, or *his*. I told them that all the Patriarchs from the Beginning of the World, did always address themselves to God, as one single Being. O thou *most high God, Possessor of Heaven and Earth*; and *Abraham* said to the King of *Sodom, I have lift up my Hand unto the Lord, the most high God, the Possessor of Heaven and Earth*, &c. they knew nothing of a Trinity, nor of God's being a Plurality of Persons; that monstruous Doctrine was not then born, nor of two Thousand Years after, till the Apostacy and Popery began to put up its filthy Head.

Then I told them, that all the Prophets witnessed to the Truth of the same pure uncorrupted Unitarian Doctrine *of One God, and no other but he: Have we not all one Father, hath not one God created us?* Then I told them the Words of God to *Abraham, I am God Almighty, walk before me, and be thou perfect*; and by the Prophet *Isaiah, To whom will ye liken me, or shall I be equal, saith the holy One*, not the holy Three. I told them that the Words *Me* and *One* did utterly exclude any other Person's being God, but that *One* single *Me*; and that God himself often testifies the same Truth, by saying, *is there any God besides Me?* And then tells us plainly, *there*

there is no God, I know not any: I am the Lord, and there is none else; there is no God besides me. Isaiah xlv. 5.

Now, said I, let God be true, but every Man a Liar, that is, every Man that contradicteth him; for he is the God of Truth; he says, *I lift up my Hand to Heaven, I say, I live for ever.*

After I had pleaded many Texts in the Old Testament, I begun to enter the New; and told them, that our Lord Jesus Christ, the Prophet, like unto *Moses*, held forth the same Doctrine as *Moses* had done; for when a certain Ruler came to ask him which was the first and great Commandment, (or how he expounded it) he told him the same Words as *Moses* had said. *Hear O Israel, the Lord thy God is one Lord,* not three, *and thou shalt love the Lord thy God with all thy Heart,* &c. And the Scribe said, thou hast answer'd right, *for there is but one God, and there is no other but he,* &c. then I mentioned the Words of Christ, in the xviith of *John* and 3. as very remarkable, and worthy of all their Observation: *This is Life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* And then I turn'd my Face directly to the Priests (my Prosecutors, who all stood on the right Side of the Judge.) Now said I, since the Lips of the blessed Jesus, which always spoke the Truth, says, his Father is the only true God; who is he, and who

who are they that dare ſet up another, in contradiction to my bleſſed Lord, who ſays, his Father is *the only true God?*

And I ſtopp'd here, to ſee if any of them would anſwer; but the Power of God came over them, ſo that all their Mouths were ſhut up, and not one of them ſpoke a Word. So that I turn'd about over my left Shoulder, and warn'd the People in the fear of God, not to take their religious Sentiments from Men, but from God; not from the Pope, but from Chriſt; not from Prelates nor Prieſts, but from the Prophets and Apoſtles.

And then I turn'd towards the Judge, and told him, that I was the more convinced of the Truth of what I had ſaid, from the Words of my bleſſed Lord; who ſaid, *Call no Man Father here upon Earth; for one is your Father, even God. And call no Man Maſter, for one is your Maſter, even Chriſt.* From hence, ſaid I, I deduce this natural Inference, That in all Things that are of a ſpiritual Nature, we ought to take our Religion from God and his Prophets, from Chriſt and his Apoſtles. It will be too long to mention all the Texts and Proofs that I made uſe of; I will only add one or two, as that of *Paul*, 1 Cor. viii. 4, 5, 6. Where the Apoſtle tells us, *there is no other God but one, for tho', there be that are called God, as there is Gods many, and Lords many, both in Heaven and in Earth; but to us there is but one God the Father, of whom are all Things:* So that I told them, here

here was a plain Demonſtration: For he ſays; *there is but one God*; and tells us who that One God is, that is, *the Father*. And therefore no other Perſon could be God but the Father only; and what I had wrote in my Book was the plain Truth, and founded on God's own Words, *Thou ſhalt have no other Gods but me.*

In ſhort, I could plainly perceive there was a general Convincement through the Court; the Judge and Juſtices of the Peace did not like the Proſecution; but ſaw plainly, that *out of Envy the Prieſts had done it.* I then began to ſet before them the odious Nature of that Hell-born Principle of Perſecution, and that it was hatch'd in Hell; that it never came from Jeſus Chriſt; that he and his Followers were often perſecuted themſelves, but they never perſecuted any; that we had now a very flagrant Inſtance of it by the Papiſts at *Thorn*; where they firſt took away the Schools where our Brethren the Proteſtants educated their Children; then they took away the Places of their religious Worſhip; then they put them in Priſons; then confiſcated their Eſtates, and laſt of all, took away their Lives. Now we can cry out loud enough againſt this, and ſhew the Inhumanity, Cruelty, and Barbarity of it; but, ſaid I, if we, that call ourſelves Proteſtants, ſhall be found acting in the ſame Spirit, againſt others, the Crime will be greater in

us than in them; becauſe we have attain'd to greater Degrees of Light than they.

However I told them, that I had put my Houſe in Order, and made up my Accounts with all Men as near as I could: And that as I ow'd no Man here any thing, ſo I would not pay a Penny towards this Proſecution. And that I was ſure of it, that whatever Fine they laid on me, or whatever Hole or Priſon, ſaid I, ye thruſt me into, I ſhall find God's living Preſence with me, as I feel it this Day: And ſo ended my Speech.

Upon which a Juſtice of the Peace, one *Rupert Humpatch*, got up, went to the Judge, laid his Hand upon the Judge's Shoulder, and ſaid, My Lord, I know this Man to be an honeſt Man; and what I ſay, I ſpeak not by Hear-ſay, but Experience; for I was his next Door Neighbour three Years. Alſo, another Juſtice ſpoke to the ſame Effect. Then the Judge ſpoke to me; Mr. *Elwall*, I perceive you have ſtudied very deeply into this Controverſy; but have you ever conſulted any of our reverend Clergy and Biſhops of the Church of *England*. I anſwered, Yes I have; and among others, the Archbiſhop of *Canterbury* himſelf, with whom I have exchanged ten Letters, *viz.* four I have had from him, and ſix he has had from me. (At which Words, all the Prieſts ſtar'd very earneſtly.) Well, ſays the Judge, and was not the Arch-biſhop able to give you ſome Satisfaction in theſe Points, Mr.

Elwall?

Elwall? I ſaid, No; but rather quite the reverſe; for that in all the Letters I ſent to the Arch-biſhop, I grounded my Arguments upon the Words of God and his Prophets, Chriſt and his Apoſtles; but in his Anſwers to me, he refer'd me to Acts of Parliament, and Declarations of State, *&c.* whereas I told the Biſhop, in one of my Letters, that I wonder'd a Man of his natural and acquired Abilities, ſhould be ſo weak as to turn me over to human Authorities, in Things of a divine Nature; for tho' in all Things that are of a temporal Nature, and concern the civil Society, *I will be ſubject to every Ordinance of Man, for the Lord's Sake*; even from the King upon the Throne, down to the meaneſt Officer in the Land; but in Things that are of a ſpiritual Nature, and concern my Faith, my Worſhip of God, and future State, I would *call no Man Father here upon Earth*, nor regard either Popes or Councils, Prelates or Prieſts of any Denomination, nor Convocations, nor Aſſemblies of Divines; but obey God and his Prophets, Chriſt and his Apoſtles. Upon which the Judge anſwered, Well, if his Grace of *Canterbury* was not able to give you Satisfaction, Mr. *Elwall*, I believe I ſhall not; and ſo ſet down and reſted him; for I think he had ſtood up for near an Hour and a Quarter. Then he ſtood up again, and turning to the Prieſts, talk'd ſoftly to them. I did not hear what he ſaid, or what they ſaid to him;

but I guess'd from what the Judge said next; for says he, Mr. *Elwall*, you can't but be sensible that what you have writ, being contrary to the common received Doctrines of the Church, it has given Offence to some of your Neighbours, and particularly to the Clergy; Are you willing to promise before the Face of the Country here, that you will not write any more on this Head? I answer'd, God forbid I should make thee any such Promise; for when I wrote this Book, I did it in the Fear of God; and I did not write it to please the Church of *Rome*, nor the Church of *England*, nor the Church of *Scotland*; but to please that God who gave me my Breath; and therefore, if at any Time I find myself drawn forth to write in Defence of this sacred first Commandment, or any other of the Ten, I hope I shall do it in the same Spirit of Sincerity as I have done this. And I perceiv'd the Judge was not any wise displeas'd at my honest, plain, bold Answer; but rather his Heart seem'd to be knit in Love to me; and he soon declar'd me acquitted: And then the Clerk of the Arraigns, or Assizes, stood up, and said, Mr. *Elwall* you are acquitted; you may go out of Court when yon please.

So I went away through a very great Croud of People, (for it was thought there was a Thousand People at the Tryal) and having spoken long I was a-thirst, so went to a Well and drank; then went out of Town by a River-side, and looking about and seeing no one

one near, I kneel'd down on the Bank of the River, and ſent up my Thank-offering to that good God that had deliver'd me out of their Hands.

By that Time I return'd to the Town, the Court was up and gone to Dinner; a Juſtice of Peace and another Perſon met me, and would have me to eat and drink with them, which I did; and after, as I was walking along the Street, ſome Perſons hove up a great Saſh-Window and invited me up to 'em, and when I enter'd the Room, I found Ten or a Dozen Perſons, moſt of 'em Juſtices of the Peace; and amongſt 'em a Prieſt, whom they call'd Doctor. One of the Juſtices took me by the Hand, and ſaid, Mr. *Elwall*, I am heartily glad to ſee you, and I was glad to hear you bear your Teſtimony ſo boldly as you did. Yea, ſays another Juſtice, and I was glad to ſee Mr. *Elwall* come off with Flying Colours as he did: Upon which the Prieſt ſaid (in a very bitter manner) *He ought to have been hang'd.* I turn'd unto him, and ſaid, Friend, I perceive *thou doſt not know what Spirit thou art of; for the Son of Man came not to deſtroy, but to ſave:* But thou would'ſt have me deſtroy'd. Upon which one of the Juſtices ſaid, How, how Doctor, did not you hear one of the Juſtices ſay, that he was an honeſt Man, and that what he ſaid, was not by Hear-ſay, but by Experience, and would you have honeſt Men hang'd, Doctor? is this good Doctrine? So that the Prieſt ſaid but little

more for ſome Time : So I took leave of the Juſtices, and took Horſe for *Wolverhampton*, for I knew there would be great Joy in my Family, for the common People all expected to hear of my being fin'd and impriſon'd. But a Farmer that lived near, who had been upon the Jury at *Stafford*, got to Town before me, and the People went all up and ask'd him, What have they done with Mr. *Elwall?* Have they put him in Priſon? He anſwer'd No, he preach'd there an Hour together, and our Parſons cou'd ſay ne'er a Word. What muſt they put him in Priſon for? I told our Foreman of the Jury, Mr. *Elwall* was an honeſt Man, and his Father was an honeſt Man, I knew him very well; ſo they were all damp'd. But there was great Joy in my Family, and amongſt all my Friends: Praiſes, living Praiſes be attributed to that good God who delivered me out of their Hands!

As to all thoſe that ſurrogate the Firſt-Day, and the Sixth-Day, inſtead of the ſacred Seventh-Day, as the Papiſts and *Mahometans* do; let them ſearch the Scriptures, and know *if they have not a Lye in their Right-Hand*: For they know God never commanded either the Firſt or the Sixth, *but the Seventh-Day is the Sabbath of* Jehovah *thy God.*

And how ought we to obey joyfully our Maker, and not lay, nor ſuffer to be laid, Fines and Penalties upon thoſe faithful Servants of God, for working the Six-Days, and reſting the Seventh, as the great Creator of the Univerſe hath commanded

manded us. And as *Jesus Christ* bid us, *if we would enter into Life, keep the Commandments of God*, as he always did, and on that very Account he founds his Acceptance with God: *As I have kept my Father's Commandments, and abide in his Love.*

He came not to do his own Will, but the Will of him that sent him; and it was his Delight to do the Will of his heavenly Father, tho' it was a very heavy Cross to his own Will, and so it often is to the Will of all true Followers of *Christ*; for it is very well known, that *Christ*'s Will was not to have died; and he prayed to God and said, *Abba, Father, all Things are possible to thee, take away this Cup from me; nevertheless, not what I will, but what thou wilt*, Mark xiv.

He never told us of that scandalous Popish Invention, of his human Nature praying to his divine Nature; but, like a true obedient Son of God, submitted to Death, even that cruel Death which the Hatred and Envy of persecuting wicked Priests inflicted on him, because he had so plainly and truly told them all of their Blindness, Covetousness, Pride, and Hypocrisy. And therefore *God rais'd him from the Dead*; and for his Faithfulness, *God has exalted him, to be a Prince and a Saviour* to all those that obey that pure Doctrine which God gave him to teach; *that denying Ungodliness and sinful Lusts, we should live soberly and righteously in this World. Then are we his Disciples indeed, when we do those Things that he hath commanded*; then shall

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we be ſaved, not by the Merits of *Chriſt*, that is another Popiſh Invention; for he never did any Thing but what was his Duty to do; and therefore could not merit any Thing for others; but he taught us the true Way to find Acceptance with God, and that was by *Doing the Will of his Father which is in Heaven*; and therein *he is the Way, the Truth, and the Life*, becauſe *no one cometh unto the Father, but by that Way.*

Neither did he make Satisfaction to God for us, it was impoſſible; and what God never required: But *he who had no Pleaſure in the Death of Sinners, but rather that they would turn from Wickedneſs and live*, out of the immeaſurable Height and Depth of his Love, directed our Lord *Jeſus Chriſt* to teach Mankind a never-failing Way of being reconciled to God; and that was by ſincere Repentance and Reformation. This was the Goſpel or good Tydings, of *Jeſus Chriſt*, *Repent ye, for the Kingdom of Heaven is at Hand*; and tells us, *I am not come to call the Righteous, but Sinners to Repentance*; and by that beautiful excellent Parable of the prodigal Son, he illuſtrates the tender Mercy of his God, and our God of his Father and our Father, without any Satisfaction; the compaſſionate Father required none at all, but humble Confeſſion and Submiſſion, with ſincere Repentance, and Reformation, and then comes *the beſt Robe, the Ring, the Shoes, and the fatted Calf*, to demonſtrate the paternal Acceptance without

without Satisfaction or Sacrifice, *but a broken and a contrite Heart, which he will never refuse*; for he can as ſoon ceaſe to be God, as ceaſe to be Merciful.

And as to the Trinitarians, nothing is more plain, than that they feed upon Aſhes; *a deceived Heart hath turned them aſide*, becauſe they will not make uſe of thoſe rational Faculties which God hath given them; *nor ſay, is there not a Lye in my Right-Hand?* otherwiſe they would never flatter the humble *Jeſus*, nor make the moſt high God to be a Plurality of Perſons.

For as to the Holy Ghoſt, (their third God) it is evidently no diſtinct Perſon from God, no more than a Man's Spirit is a diſtinct Perſon from the Man; ſo that the Spirit of God is God's Spirit; as is manifeſt from Scripture and Reaſon, Gen. vi. 3. *My Spirit shall not always ſtrive with Man: And the Spirit of God moved upon the Face of the Waters: And God ſaid, let there be Light, and there was Light. And God ſaid, let there be a Firmament in the midſt of the Waters. And God made all Things by the Word of his Power.* So that the Word of God, and the Spirit of God, are not diſtinct Perſons from God, but the Power of God, and the Energy of God. So the Word of a Man, and the Spirit of a Man, are not diſtinct Perſons from the Man, but the Man himſelf; if his Word be falſe, or his Spirit be wicked, the Man is falſe and wicked.

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The ſame Degree of Stupidity that leads Trinitarians to call the Word of God, and the Spirit of God, diſtinct Perſons, would lead them to call the Wiſdom of God, the Goodneſs of God, the Love of God, the Peace of God, the Power of God, and the Mercy of God, diſtinct Perſons; and make God to be a Trinity of Trinities; for it is certain, God is expreſly called by all thoſe Names.

But whoſoever goes about to father this abſurd and horrid Doctrine of Trinity upon *Jeſus Chriſt*, do egregiouſly abuſe him; who told us plainly, *his Father was greater than he; and that he could do nothing of himſelf*, which is a Demonſtration that he is not God: For we are ſure God is Omnipotent, and can do all Things of himſelf; being ſelf-exiſtent and independant, the ſupream Creator of the Univerſe; and in this it is, that the Unitarians triumph as unanſwerable, believing in *Jeſus Chriſt*, who told us his Father was *the only true God*, John xvii. 3.

P. S. By theſe laſt Words of *Chriſt*, I myſelf was convinced many Years ago.

A Hymn for the Sabbath-Day.

IT is a Thing both good and meet,
To ſing with one Accord;
And on the Sabbath-Day declare,
The Works of God the Lord.
First-Day the Lord made Heaven and Earth,
And then he made the Light;
Ev'ning and Morning he call'd Day,
And Darkneſs he call'd Night.
The Second-Day the Lord did make,
Forever to abide,
The Firmament of Heav'n above,
The Waters to divide.
Third-Day the Sea and Land he made,
And then he did decree,
The Earth ſhould bring forth Graſs and Trees,
Wherein their Seed ſhould be.
Fourth-Day the Sun and Moon, and Stars
Were made to give us Light;
The greater Light to rule the Day,
The leſs to rule the Night.
Great Whales, the Fifth-Day, God did make;
Such Fowls as now do fly;
And Fiſhes all, to whom he ſaid,
Increaſe and multiply.
Sixth-Day the Lord made creeping Things,
And Beaſts both great and ſmall;
Then Man, moſt like himſelf be made,
That he might rule them all.
Thus Lord, in Six-Days, thou didſt ſet
All Creatures in array;
And then didſt ceaſe from all thy Work,
And reſt the Seventh-Day.

That

That Day therefore thou hallow'd haſt,
So by thy Law divine ;
That till the Heaven and Earth do paſs,
The Sabbath-Day is thine.
To keep in Mind, moſt mighty God,
What thou created haſt ;
In Heav'n, in Earth, and in the Seas,
And we among the reſt.
Lord, help us chearfully to keep,
This Day of thine moſt pure ;
That we may have a Place of Reſt,
Which ever may endure :
Where we may ſit and ſing to thee,
New Songs of thy great Name ;
And talk of all thy wondrous Works,
To celebrate thy Fame.
How beauteous is thy Dwelling-place,
O Lord, thou God of Love ;
When ſhall I ſee thy glorious Face,
And ſettle mine Abode!
O take to thee, Lord, take to thee,
Thy tender Turtle-Dove ;
Reach forth thy Hand, take me into
Thy heav'nly Ark above,
Where ſacred Sabbath ne'er ſhall end,
But Saints ſhall there adore ;
And join melodious Songs to thee,
Sing, ſing, ye heavenly Choir.
The Song of *Moſes* and the Lamb,
To praiſe the higheſt Lord ;
Let Angels with the bleſſed Souls,
Jehovah's Name record.

F I N I S.